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Thanks be to God

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: I give thanks unto God the Father always for health in the name of our Lord Jesus Christ.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God's inexhaustible bounty is not withheld. I am financially fearless and free.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

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UNITY

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Effective Thanksgiving

CHARLES FILLMORE

WHY SHOULD WE give thanks unto the Lord? We all know that the law of our being is to express ourselves, and that to express urselves we must operate in accord with the su-reme law. The one avenue of expression for man ; the mind, and all our acts have their origin in nought. As God expressed Himself in His ideal nan, Jehovah, and as that ideal expressed Himself n Adam, we cannot escape the sequences of the law.

The worship of God by man is part of the law of xpression. Man can express himself in any direction ie desires, but it makes a great difference what haracter this expression takes on. Some people ex-ress themselves through the flesh, and they reap in he flesh. Others express themselves through the motions, the affections, and they become of that nature. Others express themselves through the spirit,

and they become spiritual. Some people express themselves materially, and they become dollar wise. Others express themselves in the attainment of phenomenal facts, and they become scientific. Thus men are expressing themselves on every side in ways that bring meager results because they do not know the law. But express ourselves we must! And if we fall short of the divine ideal in our expression, the forces of our being are turned to things temporal, and instead of experiencing a natural development the soul is stunted and dwarfed until it falls asleep in the night of negation called death.

When we give thanks unto God, there is ex pression that takes the thoughts away from ou self. Thanksgiving is one of the avenues throug which the soul finds a larger field of expression. A man may be filled with a certain spirit of natura gratitude, but he does not express it habitually consequently the substance of his inner life become crystallized, and he is called calloused and indifferen when he is merely affected by soul lethargy. Givin thanks to God and being thankful for the joys c life in their many forms marshals the lethargic idea and there is a stirring into action of the whole ma In other words, the idea that the all-providin One is always expressing Himself and always givir of His bounty multiplies and increases in mind ar affairs the unseen yet natural resources of man.

Are we giving thanks to this all-bountiful Giv for all the good that has come to us? Are we, other words, fulfilling this law? If you go throu life taking everything without gratitude, witho thanksgiving, you will not find existence very ri

n matter how great your material possessions. It vll be a very dry, chippy sort of existence. But vnen you get warmed up with gratitude and your hart begins to flow forth to the great Giver of all god for His many blessings, then you multiply this god in your own consciousness and the good in you bgins to express itself in many ways.

Here is another manifestation of the law: Whatever we send out comes back to us multiplied. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." So it is absolutely necessary to our well-being that we express gratitude, that we daily give thanks to God for His bounty, if we would keep the divine law. By giving thanks for the good, we pile it higher and higher, and the more things we can think of to give thanks to God for the larger will be the world we live in, and the richer we shall be in true wealth.

Some people make it a practice to give special thanks for financial prosperity. But this is not the highest and best of your goods. The promise is that you shall have everything if you follow Jesus Christ. It is in the law that there shall be no lack of any kind; but there are greater blessings than money and houses and lands. There is the blessing of the consciousness that life is eternal. There is the blessing of love. There is the blessing of knowing that all the inner principles of Being are ours in a larger measure than we have even dared to hope. We have not appreciated them, because we have not understood the character of Being and our relation to it, and not understanding, we have not been grateful.

But now we understand and we are grateful.

Then let us cultivate this habit of giving thanks, lifting up our thoughts and words to the Spirit of plenty, of prosperity, of joy, of love, of power, of strength—of everything that enters into life—and do it because we love to express the joy of living in a universe where the law of success is so easily utilized.

The bliss of existence is to get into the spiritual consciousness where everything is done through love! Working under compulsion is drudgery. Oh the burdens that men put upon themselves through thinking that they are doing their own work and that they are responsible for its success! Begin at once to give thanks that you are working for God. Put all responsibility where it belongs—on God—and you will be successful and free without labor. Every businessman should dedicate his business to God and so escape the failure that overtakes many business enterprises. No man can fail who gives thanks daily to the omnipotent One for His presence and power in all His affairs.

Now, if you knew that there was an ocean of life always all about you, and that all you had to do was to open your lungs and breathe it in, would you not be happy and glad and grateful for the great ocean of life? Certainly you would. Well this great ocean of life exists right in the closest proximity to your consciousness, and you can take it into your life in unlimited quantities if you recognize and give thanks for it. Instead of opening your lungs and breathing it in, you open your mind and "inspire" it. It is a mental inspiration. Jesus likened Spirit to the wind; you can see the effects but not the

ıuse. But Spirit is present in fuller degree than the r. If it were in any degree absent, life would in-ıantly cease.

We can be spiritualized by just opening our ıind and saying, "Spirit, I thank you for this life, ɔr this wonderfully increasing life. I thank you for ıe understanding that life is continuous, that life is italizing, that life has in it no cessation or lack of ny kind." Take thoughts like these and breathe ıem into every part of your body; give thanks to ;od, to the great Giver of life, and you will under-ıand what it is to be a new creature in Christ Jesus. hrist is the Spirit that was implanted in us in the eginning, and Jesus was its divine expression. esus' life was a perpetual thanksgiving, and He roved the law of increase in His so-called miracles f the multiplication of substance. This ability was n extension of the law of thanksgiving. The average ıan does not see the possibility of increase through he law of gratitude, and consequently never gets eyond mere intellectual thanksgiving.

If you want more friends, if you want a larger ove, you must recognize that God is love, that this ove is waiting to be expressed in you. Love is here, s the air is here, expecting you to breathe it in and xpress it through your heart in loving-kindness—ooking to the welfare of your neighbor before your wn. By so doing you will develop a large love tmosphere, and when people come into your pres-nce they will feel the divine sympathy that you nconsciously radiate.

Sympathy cannot be measured with a tape line, ut we know that it exists, because we can feel it.

Sympathy rightly expressed is a great power in sou freedom. But divine intelligence is necessary as a companion to sympathy. Never sympathize with negative conditions in yourself or others. Even Jesus was weak, weeping when He sympathized with Mary and Martha over the apparent death of Lazarus. But when the life-giving power of thanksgiving came to Him, His words "Father, I thank thee that thou heardest me. And I knew that thou hearest me always" brought rejoicing where there had been sorrow.

A spirit of gratitude and thankfulness is a mighty help when one is working out difficult problems in mental therapeutics. We get many letters in Silent Unity from people who want to know the lessons in the back of the book before they have studied the ABC's. We are sometimes nonplused, but then we remember our resource, and we give thanks for infinite wisdom. We bless the Spirit and keep it up day in and day out. We stick right by Principle, and victory follows. A stupid person can become unusually intelligent by thanking the all-knowing One for His intelligent expression through him. Gratitude and thankfulness open the mind, and an influx of some kind always follows. To be sincerely grateful for temporal favors increases them. When your gift is gratefully received your silent blessing goes with it, and you are moved to further expressions in the same direction.

If you start out with the right idea, this idea will do its work in you. Men do not give their ideas due consideration. Ideas are dynamic, and they make and break men. Millions of people are being carried

:vay today by ideas. They are not conscious of the ;enerative force of ideas, and they become slaves to ıem. When ideas run riot in a person and take con-ol of his mind and act independently of his I AM, e is unbalanced. All men who are not worshiping ·od are lacking in poise. When by daily thanksgiv-.g you put yourself into the presence of the one reat Giver of all good and begin to be grateful ong all lines, you are a new being, you enter into a ew world. You are not the same man or woman ıat you were before you acknowledged the Father s the source of all that you are; and above all, you re master of your ideas.

Then give thanks for your many blessings. Give ıanks to God for everything you have and for verything that you do not have that you want. Give ıanks that you have received and you will receive. ile up in the ideal the things that you are in need f, and your Spirit-Father will make them substance nto you.

"I thank thee, and praise thee, O thou God f my fathers, who hast given me wisdom and ıight, and hast now made known unto me what we esired of thee."

Daniel, with his windows open toward Jerusa-em, kneeled three times a day and prayed and gave hanks before his God.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night."

"In everything give thanks; for this is the will f God in Christ Jesus."

The Other Cheek

SHELDON SHEPARD

EVERY TEACHER, every speaker has had the experience of seeing his message lost or sidetracked by an over-emphasis by his listeners on a thought that he has expressed. Often the over-emphasized thought is only incidental or illustrative or perhaps a mere side excursion in his thinking. A speaker, for example, might illustrate abundance and the ability to profit by our experiences by telling about Little Gwennie falling down and losing her ice cream cone, then describing the interest she found in something else to which her attention was attracted. Later the speaker might meet up with his story, only to find that the emphasis has been placed on another part of it, such as the number of experiences that might seem tragic to a child.

One of the disappointments of speaking and writing for the purpose of helping others is this thing which happens to illustrations. Teaching that is clearly illustrated is best. In teaching principles we find that many minds are duller than we think. Teachers know that many listeners have habits of thought that do not enable them to follow through to an understanding of generalities, of principles, of basic truths. The ordinary reader or listener needs to meet concrete facts, live people, actual situations.

But the trouble is that no one makes any real progress until he does grasp principles. Inspiring incidents well presented lift one for the moment

'hey may suggest practical attitudes and helpful ıethods that the listener can use in his own case. But ıe listener's true progress, his real advancement, re-ılts from his gaining a new understanding. He is ot master of himself until he has a principle that e can apply to all incidents, all situations. He does ot know a truth until he knows it apart from any ›articular situation, a part from all situations.

Further difficulty arises from the troublesome act that most persons remember an illustration much ɔnger than they do a principle, even if they succeed ı once getting hold of both. The concrete stays with hem, the abstract slips away like the light at dusk. ›o any speaker or writer is likely to exert a lesser in-luence than he wishes and one that is sometimes ontrary to the thought he wishes to leave.

These difficulties are increased when in cases like hat of Jesus, notes of a message are not taken at the ime the words are spoken, and attempts to put down ›arts of the message are made only after a long apse of time. In the haze of distance, particularities tand out like hilltops in a mist. Principles and gen-ral teachings blend together into the dim back-ground and are lost.

This happened to the teachings of Jesus some-imes. We do have certain magnificent principles of His teachings unencumbered by illustrations, prin-iples so monumental that no one can afford to lose hem from his mind. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy ıeighbor as thyself." These words constitute a gen-ral thought applicable to all situations. We have

them and many others gloriously preserved for our guidance and inspiration: "Be not anxious." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "All things therefore whasoever ye would that men should do unto you, even so do ye also unto them."

But in some of Jesus' teachings the illustrations He used have assumed such importance in the minds of students that they receive more consideration than the teachings themselves to which they were appended for the sake of explanation and emphasis. This has happened in the case of Jesus' statement about turning the other cheek. I think a great deal more thought has been given to the question of whether it is wise to offer the other cheek if someone actually strikes you on one cheek than has been given to a penetrating study the mighty principle that it illustrates: "Resist not evil." That now is something to think about. It is a challenge to all practices of selfishness and revenge. It presents a philosophy by which one may regulate his life, on which a civilization may be founded.

The illustration used to enforce the teaching wa undoubtedly meaningful to Jesus' listeners. Later i came to be emphasized above the teaching that i illustrated.

Certain other statements should be made cor cerning the nature of illustrative material and its r lation to the teaching purpose. Examples and illustr tions are to be considered merely as aids in unde standing and applying principles. They should nev be given first place. It is nearly always true that a illustration will at some point fail to represent t

truth. "Don't try to carry analogy too far," we are told.

An illustration may break down completely without weakening the principle that it is supposed to explain. Its fallacies may undermine immediate argument but not the truth. That still stands, to be judged according to its harmony with the universal law. We may try a hundred illustrations and fail with them all yet leave a strong and true utterance of a part of the law of life.

Again, in good teaching, illustrations should be recognized and used as instruments to make a permanent truth meaningful to a particular group at a given time in a certain age and culture. Striking and clear to the persons to whom it is directed, an illustration may be dull and meaningless to other groups or at other times. It may even suggest to them something entirely different from what the teacher has in mind. I think this may be true of such practices as foot washing, a practice that symbolized humility and service in ancient Palestine, but a practice that is only artificial at the best, ludicrous at the worst, in our time.

It is not often that one has an opportunity to put into practice the teaching of Jesus to turn the other cheek after one has received a blow on one. That sort of thing does not come into one's experience often, in the experience of most persons not at all. If there is any significance in the teaching for us, it lies somewhere other than in a literal interpretation of Jesus' advice. Strictly interpreted, it means nothing to us. We cannot literally "turn . . . the other [cheek]." Nobody would hit it if we did.

What then? Searching for the more important thing, the principle involved, we discover that the puzzling expression is part of Jesus' complete program for the facing of those experiences, persons, and forces which seem to be bad. "Resist not evil" is the teaching, and the technique—"turn . . . the other [cheek]"—is the dramatic illustration that makes clear the thoroughness with which the Teacher meant His method to be used.

It is interesting to note that Jesus contrasted "resisting" with "overcoming." He seemed to think that one had to make a choice between these tempting courses. We can do one but not both. A person may resist evil if he chooses, but by that very act he gives up the possibility of overcoming it. When this old world sees that lesson clearly just once and makes the choice to "overcome" its evil, the method will work so well that our whole stream of progress will run at the flood. When we resist evil we strengthen it We may even destroy the form in which it appears and march home singing songs of victory. But the evil, the spirit, the hideous thing that produces al the forms and can give birth to countless more—tha goes on its hidden way.

In the same teaching Jesus gave the technique fo success in overcoming evil. It is simple, brief, clea striking. "Overcome evil with good." If a person i disposed to ask how he can apply good against ev for the purpose of conquering it, he will find th answer in his own common sense verified by th teachings of Christianity. Good overcomes evil i proportion as good is thought, spoken, felt, don The only way to do away with evil, we have di

covered, is to think good, speak good, feel the good, live the good!

Carried a little further, that means simply that one must be busy doing the Father's will, living in harmony with the laws of life; in other words, living fully, completely, enthusiastically, confidently.

The idea is that one be so busy being good and doing good that one cannot be distracted by the antics of evil. When that which seems unlovely, unfavorable, unwanted is turned toward us, we should be so absorbed with our task of right living that evil does not swerve us in the slightest from our course.

We should be so engrossed with the overcoming of evil by expressing good that we cannot be enticed away from that job to attack our attacker. We were open to attack when we were struck the first time of course; otherwise one cheek would not have been smitten. In other words, we had turned our cheek to him. If we keep at what we were doing we shall be open to attack on the other cheek. The admonition is that we go ahead doing good, overcoming evil with good. When we leave ourselves exposed as we were before, that is literally turning the other cheek; but that part of the situation is incidental. It makes little difference whether we are so exposed or not. The important thing is that we are so absorbed in the expression of good that the blow upon our cheek is not noticed.

This teaching provides one way to "hear no evil, see no evil, speak no evil." Human attention is a peculiar and limited thing. We cannot be absorbed in two ideas or experiences at one time, certainly not two of contrasting emotional natures. We cannot

hear, see, attack, or recognize evil without quitting our primary job of doing good. We cannot resist evil without turning away from our chief purpose. To resist evil we have to drop good. We can turn the other cheek merely by going ahead unconcernedly expressing good. But we cannot attack our attacker unless we run away from our own work of putting good into the world.

Perhaps we will feel our doing of good is what caused us to be hurt. Recently a woman recited to me a long story of mistreatment at the hands of persons whom she had permitted to share her home during the housing crisis. She concluded by saying: "And all because I did so much for them. I wish I had never helped them at all!"

Now when you feel that it is your kindness or good will that has brought unwanted experiences to you, it is easy to see that to turn the other cheek means to go ahead doing good. All right, you turned one cheek and got it smacked. Turn the other one also. Don't be betrayed into attacking the attacker, or into doing wrong, or hating anyone, or even slowing up one bit in doing what seems to you to be the right, the loving, the helpful thing to do.

To keep on doing what you were engaged in when you received the blow—that is the way to turn the other cheek. But Jesus' teaching is based on the assumption that before you were hurt you were busy at doing good. No wonder that combative, suspicious persons who have been calling names, gossiping, and stirring up trouble think there is nothing in the teachings of Jesus concerning nonresistance. There is nothing for them. Nonresistance is a technique

nly for persons who are very busy overcoming evil vith good, doing something constructive and helpful n which they are too absorbed to be distracted by ttacks upon themselves.

Jesus' illustration is part of His presentation of he superior strategy He gave to a world absorbed n the philosophy of "an eye for an eye, a tooth for tooth." Far from suggesting a negative endurance of evil, it commands a positive, aggressive, and uccessful attack on it. It is a proclamation of the ree, undisturbed, glorious life that is absorbed in he expression of good. It overcomes evil, whereas o slow down the creative good life in order to hit ack or to run away would mean the weakening of urselves and the strengthening of evil.

To "resist not evil" involves a great deal more han nonresistance or passive resistance. In fact either of the teachniques represents only that part of the eaching which implies preparation. It merely clears he ground so that action can begin. The injunction nerely tells us what we must not do in order to be ree for what we must do. We are to "resist not vil," not because that is a method of progress or of ictory but because when we "resist not evil" we re free to "overcome evil with good."

The picture presented is that of a life so conserated and enthusiastic that it cannot be distracted rom its wonderful living. Failure to resist and reusal to run away mean nothing to a person who is bsorbed in the fullness of great living. His attention s not distracted by appearances or occurrences that vould otherwise throw him off the track. He is not oncerned about the other cheek, because he did not

notice the blow on the first one. Such things are incidental in the bigness and fullness of his complete self-expression. He is too busy to give attention to them. His time, thought, and energy are absorbed with good thoughts, high ideals, noble living.

Such a person "turns the other cheek" but not by any forced or studied, artificial or adapted technique. He does it simply by the enthusiasm, absorption, devotion, expression, joy that are motivating and driving forces of his rich and fruitful living. He never allows himself to be driven to the defensive, resisting evil. Nor does he supinely fawn before it, lying down for it to steam-roller him. He attacks evil with the full armament and concentrated power of an aroused and inspired personality, wholeheartedly, with undivided attention doing good!

Thou Wilt Hear

Carolyn Wheeler Avery

God eternal, we woud praise Thee,
  Humbly now before Thee fall;
Thou art everlasting, mighty,
  Thou wilt hear Thy children's call.
Evil ever flees Thy presence,
  Only beauty sees Thy face;
Grant us, God, Thy gracious favor
  That our lives Thine own my trace.
God of love, O God eternal,
  Prayer and praise we raise to Thee;
God eternal, God almighty,
  Hear us as we worship Thee.

Not Far from the Kingdom

FRED A. BARROW

THE KINGDOM of God is not a material place situated somewhere far away in the blue empyrean; it is a spiritual condition readily accessible to all who are obedient to the law of God and the teachings of Christ. That statement can be substantiated by the words of the Master. One day a scribe came to Jesus asking, "What commandment is the first of all?" And the Master answered him thus, "The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." The scribe agreed with what Jesus had said, and then did the Master say unto him, "Thou art not far from the kingdom of God." This was undoubtedly a word of hope and encouragement that the questioner had hardly expected; the scribe had received more than an answer to his simple query.

On another occasion Jesus was asked by the Pharisees when the kingdom of God was to come, not knowing that "the kingdom" had no limitations as to either space or time. Jesus answered them as follows, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." This again was an answer to their query that must

have staggered them; for they had thought of heaven as an observable place, a place of material grandeur and glory, a kingdom, perhaps of marble buildings and gold-paved streets, a place having measurable dimensions that might be seen with mortal eyes. And now this wise and kindly Nazarene, who was making such a stir in the countryside by His teachings and His miracles of healing, had expounded a new theory of the kingdom of God. It was not a place to be looked for in the future; it was something that was here and now, something that was within a man, something that accompanied a man wherever he went. They were puzzled; and no doubt many of them thought to themselves, "What an absurdity!"

We asked a little child, "Where is the kingdom of heaven?" and the answer was shot back at us: "It is the place where God is." This unquestionably was a truthful answer. Had we asked, "What is heaven?" we might not have received such a succinct and comprehensive reply, for even today there are Christian adults who cannot answer that question with spiritual insight and understanding—being still under the delusion that heaven is a place rather than a spiritual condition, a place only to be reached after the death and dissolution of the body.

"God is Spirit," and heaven is that spiritual state within us where God reigns as king through our obedience to His commandments. To know those commandments is one thing, but to obey them is the vital thing. Remember the reply Jesus gave to the scribe: "Thou art not far from the kingdom of God." The scribe knew the two great commandments of love and therefore was not far from the kingdom: t

nter the kingdom he must obey those command-
nents.

Love is the key to the kingdom.

Jesus loved little children, and on one occasion He said to His disciples, who had been discussing who should be greatest in the kingdom of heaven, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Jesus did not intend to convey the idea that we should become childish in our conduct but that we should become childlike in our love, in our faith, in our trust, in our innocence, in our obedience to God the Father, and to His Son—and eschew unworthy ambitions.

Over one hundred years ago Hannah More, an English religious writer, spoke of heaven as a condition of "perfect purity, fullness of joy, everlasting freedom, perfect rest, health, and fruition, complete security, substantial and eternal good." Couple that statement with the simple answer given me by the little child in response to my query as to where heaven is—"It is the place where God is"—and I think we shall there get a good conception of the kingdom of God.

We do not have to wait for heaven's realization until after the demise or laying aside of our material body; we can in a measure achieve this realization now and carry it with us into the fuller life beyond the grave, there to reach a greater and more glorious development and a greater realization of the joy of being with Christ in God's kingdom.

When I was a boy I heard it said of a certain clergyman that he carried heaven into every home

he visited. At the time I did not grasp the full significance of that word of commendation; now that I am older, I believe I have a better and truer appreciation of it. The man or woman who knows and obeys the dual commandment of love will have heaven within and will carry it and its blessings to all. They will visit and relieve the sick, give food and drink to the hungry and thirsty, clothe the naked, strive to turn and soften the hardhearted, show sympathy to all who are in trouble of mind, body, or estate. Thus they will prove themselves loyal subjects of the king of heaven, God, and of His Son Jesus Christ, and receive the blessing: "Inasmuch as ye did it unto one of these my breathren, *even* these least, ye did it unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Love is the key to the kingdom.

We can use that key and enter the kingdom now.

Because Thou Art

Sarah M. Breeze

Because Thou art, I am, O Lord,
Like a light upon a hill;
I feel Thy presence round about
E'er shielding me from ill.
There is no task that I will shirk,
No path too steep to climb,
If I will but remember this:
It is Thy strength, not mine.

Claiming Our Peace

HELEN DOUGLAS FLIGH

EVERY CHRISTIAN believes in peace. It is a tenet of the faith. Wherever the story of the Christ is told the prophecy of His coming and the promise of peace given man is also told: "Unto us a child is born . . . and his name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end." The song of the herald angels at the birth of Jesus also promised peace: "Glory to God in the highest, and on earth peace, good will toward men."

These historical facts and the assurance of Jesus Himself, "Peace I leave with you; my peace I give unto you," assure every Christian that he is an heir to peace. He knows that peace is the ultimate goal of mankind.

When we know that we are heirs to material wealth we know there are certain definite steps that we must take before coming into actual enjoyment of our inheritance. This is true too of spiritual wealth. We may know that God has made us heirs to the kingdom of heaven, but we also know that there are certain definite steps that we must take before we can come into actual use of our spiritual inheritance.

In order to claim our inheritance of peace, peace that does not give 'way under the questionings and doubts that confront us on every side every day, one of the first things we have to do is to come to some

definite conclusions about it in our own mind. Regardless of the outside world's seeming attempts to claim our heritage of peace and to maintain it we must "choose . . . this day" and each new day between the belief in negative, warring ideas and the belief in affirmative, harmonious ones.

So far as the Old Testament is concerned, Isaiah's prophecy of the coming of the Prince of Peace and the promise that of His peace there should be no end is a light shining in the darkness, for not much stress is laid on peace in the Old Testament, which is full of accounts of wars, battles, strife. We know that the Bible metaphysically interpreted is the story of man in his endeavor to express his true Christ self, which God implanted in him before the foundation of the world. But there are many people who do not so interpret it. They explain it as a book of history and are often confused by the seemingly contradictory stories it contains. Accepting the Bible even in this light however, no one need remain in ignorance of its teaching if he will turn wholeheartedly to God for understanding.

The story of David is perhaps as good an illustration as any of the apparent contradictions of the Bible on the subject of peace and the resulting confusions not only in the minds of people today but in the minds of those who wrote about him. David himself seems to share in the confusion as to what was in God's mind with reference to peace, and much of his conduct seems to us to be incongruous with a right understanding of the nature of God.

It is written of David that he had slain "his ten thousands" and also that he was a man after God'

own heart." We know that hardly any man in his-
ory ever planned and executed craftier schemes than
David did. He ruthlessly exercised his authority in
ushing aside men of lower rank in order to achieve
is own selfish aims. He was guilty of flagrant error
n his personal life. Yet David honored God to the
est of his understanding. To David God was an
ugust person with human passions, a god of great
nger and wrath as well as of great mercy and love.
'o David God was a being appeased with bloody
acrifice and wailing repentance. Weeping bitterly in
ackcloth and ashes, David cried out to God, "Lo,
have sinned and I have done perversely." Yet
David's understanding of God was certainly more
nlightened than that of many of his pagan contem-
oraries. Man's conception of God through the cen-
uries became more and more vague and his under-
tanding of how to serve God dimmer and dimmer
o that God at last had to send His only begotten
on, His perfect idea of man, the Christ, to earth in
he form and with the nature of man to show men
ow they could live at peace with themselves, with
heir fellow men, and with God.

Paul says, "Every scripture inspired of God is
lso profitable for teaching, for reproof, for correc-
on, for instruction which is in righteousness: that
he man of God may be complete, furnished com-
letely unto every good work."

The Scriptures of the New Testament is given
or correction of the material-minded world as in-
erpreted by man and as vividly pictured in the Old
Testament. We see that there is a contrast between
he conception that men of Old Testament days had

of God and their fellow men and the conception that Jesus held. Jesus claimed His divine sonship and lived a life on earth worthy of emulation, a life in which there was no need of apology, repentance, or confession of error. Jesus asked forgiveness for those who sought to harm Him. He told us to do good to those who persecute us, and we hear the very voice of God putting His stamp of approval on Jesus in these words: "This is my beloved Son, in whom I am well pleased; hear ye him." He told us, you see, to hear Jesus. He did not tell us to listen to David!

Listen to Jesus as He prayed to God, whom He acknowledged as Father, not as a high priest. In the last commitment of His body and soul to God He gives glorious expression to the fact that He has accomplished the mission delegated to Him: "Father . . . I glorified thee on the earth, having accomplished the work which thou hast given me to do. . . . I manifested thy name unto the men whom thou gavest me out of the world . . . that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us . . . for thou lovedst me before the foundation of the world."

Jesus glorified God on earth ever much more than David did. Unlike the Old Testament warrior Jesus was able to maintain His peace with those who would have provoked Him to wrath, and though He lived in a period of religious and political upheaval He "needed not that any one should bear witness concerning man; for he himself knew what was in man." Jesus knew that within man there abides the Christ of God, and recognizing this Christ within

Himself and in others, He called it forth into manifestation.

Man's work for peace today is his response to the urge of Spirit within, directing him to the harmony that is his by divine heritage, and man is learning that whatever the immediate aim is in turning his attention to peace, whether it is to establish it in his personal life, in the life of a friend, in a nation, or in the world, the method is the same. Eventually men everywhere will understand and acknowledge that as there is but one God so there is but one peace, the peace of God! There is not a peace of the world and a peace of God. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Looking to God as the peace one desires, building with that as the foundation, one's security is certain and eternal, and one's own individual peace is one's first contribution to world peace, the great objective that is engaging the time and prayers of a vast multitude today. Individual peace is not determined by outside causes; it is not contingent on the state of affairs among nations, rulers, or neighbors.

Antonyms of the word "peace" are "war" and "discord." Peace is a true, calm, poised condition of the physical and spiritual natures of man. War is a false, agitated, unsettled condition. The physical and spiritual natures of man are interrelated, and man is not peaceful unless both his natures are calm and relaxed. "God is not a God of confusion, but of peace." Tumult, perplexity, and loss of self-possession arise in one's life because one fails to recognize the Spirit of peace, the Christ within, "appearances" seeming more real than the things that do not ap-

pear. God is the author of tranquillity, order, calmness, and man may enjoy these things at all times by choosing to call them forth in his life.

By heeding God's admonition to hear Jesus, by listening with our spiritual ear to His teaching, which He gave by precept and by example, we may comprehend the extent of the inheritance that awaits our claim. We are assured that peace shall have no end. The peace that we enjoy today, however small or large, may be extended until it embraces every portion of our life. Peace is a constantly expanding principal. It is not static. Peace, we are promised, will be increased until it reaches the most remote portions of the geographical world as well as every portion of our individual world. We may understand that peace of body is health, peace of mind is harmony, peace of affairs is prosperity, peace of the elements is pleasant weather, peace of spirit is the witnessing of God's Spirit with ours that we are one with Him, as Jesus said, "I and the Father are one."

Jesus, unlike David, found it possible to be continuously at peace with God and with His fellow men. Many of the exemplary men of Old Testament times were men of war, whereas all of the exemplary men of Jesus' time were men of peace, or men who became peaceful upon making the acquaintance of Jesus. He inspired in others the peace that He enjoyed. Paul, who had previously thought he was doing God a service by persecuting and killing Christians, became one of the most peaceful of men upon his conversion to the Christian faith. All through Paul's writings his message of peace is outstanding. Probably as well as any man Paul could testify to the

error of war and the blessing of peace, and he says of he peace of God that it "passeth all understanding." Paul was ever mindful to invoke the peace of God upon his associates when meeting them and to pronounce the benediction of peace upon them in parting.

Let us ask God for enlightenment so that we may perceive the height and depth of our wonderful inheritance. Let us remember that God's peace is the heritage of all mankind and that we may enter into his heritage by recognizing and claiming it as the provision God has made for us and that Jesus bequeathed to us when He said, "Peace I leave with you; my peace I give unto you."

Abnegation

Mary Boyd Wagner

Let me be the instrument
  Of Thy will, O Lord;
Vibrant with the harmony
  Of the master chord.

Bolster me with strength of Truth
  Make of me a gird
Standing firm beneath the weight
  Of the healing word.

Prime my tongue with wisdom, Lord;
  Activate my thought
With the consciousness of love
  Whence Thy work is wrought.

The Good of Your Heart

ESTHER FRESHMAN

The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

THE TIME we are living in might truly be called an era of words. Never before in the history of mankind have we had such ample and ready means of communication, nor have we ever had such quick methods of conveying our ideas to one another through words. Books containing every kind of idea are available on every hand. The radio brings us news bulletins from the very source of the news. Ideas are propagated in the air itself—ideas that nurture men's minds, that are the seeds of men's future actions. We even have immediate digestion of the news as it is created, coming from news commentators, who try to sort out the important items and present their various aspects to us. There are many, many words surrounding us, almost assaulting us, but in spite of their vast number there seems to be no greater action in the world of affairs. So many of the words go through the world without taking root, like tumbleweeds blown aimlessly along the highway, clinging wherever they can for the moment until another gust of wind blows them on.

Mankind has never before been so closely bound together. If ever there was a time especially conducive

tive to the establishment of the brotherhood of men, this very era is the one. But in spite of the ease of communication, in spite of other means of bringing people together the world is in dire confusion, and though men representing every nation have sat together around peace tables, peace has not blessed their sittings, nor has unity resulted. Individually man is at war within himself, chaos reigns in his soul, his mind wanders in confusion, and today there is a more urgent need for "doctors of the mind" than ever before.

There can be no brotherhood of peaceful men when man is at war with himself. Nations cannot live serenely and lovingly beside each other when man has hatred in his heart and fear in his mind.

"For out of the abundance of the heart his mouth speaketh." We must then look to the treasure in man's heart. What good is this quick interchange of ideas if the ideas come from hearts ridden with fear, jealousy, prejudice? Better that our radios be stilled, that the printing presses be shut down, that man's ears be deafened.

In a great Sunday newspaper supplement there was a colored picture depicting a basket containing a large portion of a fine crusty loaf of bread. The picture had been chosen to be on the cover of this particular magazine section because the newspaper staff felt that the biggest need of the day is bread for mankind. I do not believe that there is a doubt in anyone's mind that potentially there is sufficient bread in the world for all. Two thousand years ago Jesus fed a multitude with a very few loaves and a very few fishes. The multitude shared the good that

was available, and because love was guiding the multitude, it was amply and satisfactorily fed. Today we still have the problem of a scarcity of bread. and more, we have a scarcity of love. Man today is not satisfactorily fed, and bread is only a part of his hunger. After a previous war. it will be remembered, we fed the starving people. We shared our bread, but did we share love. The commandment of love has unmistakably been given man. The Christian religion predominates in the world. but the commandment of love has not been fulfilled. "The abundance of the heart" then is not man's goodness, not his love, the Christ love that he professes to follow; consequently "his mouth speaketh" not the good things for which the world is hungry.

It is wise, it is imperative that every man look within his heart to see what his abundance is. Is it love or fear that rules it? Is it love or resentment? Is it love or jealousy? Is it love or prejudice? "For out of the abundance of the heart his mouth speaketh."

There are many inhabitants of the world today who do not know the way to God. The abundance of their heart is not God-blessed, nor are their words God-counseled, God-inspired. But there are many of us who do know the way to God. It is up to us to follow the way diligently and gratefully and to share the abundance of our heart with great humbleness and willingness. It is up to us to make communion with the Father the center of our day. It is up to us to see that love and not fear rules our heart. It is up to us to give of the abundance we have received from God.

If we have chosen to follow the teachings of Jesus, it is up to us to live them. It is our imperative responsibility to guard the good treasure in our heart so that more love can come through us into the world, so that understanding may sweep away prejudice and race hatred, so that wisdom may banish petty resentments, so that the brotherhood of man may come into being and our world be illumined by the star of peace.

It is up to us to quiet inner turmoil by putting trust in its place; it is up to us to banish fear by living our faith. It is our privilege to go to God frequently in prayer and to ask His guidance in our own affairs and in our relations with others. For as individuals we have a valuable place in the affairs of the world.

What words do you speak during the day? Are they words that bring the warmth of love; are they words of patience and understanding? What is the abundance of your heart from which the words issue?

The word of today may be the action of tomorrow. The words of a dictator have thrown an entire world into confusion that will take a great amount of time and effort to dissipate. A word of prejudice uttered without intention of harm may tomorrow bring racial disturbance in our own nation. A word of love to a neighbor may be the nourishment for an entire crop of gracious and constructive deeds.

We are guided today by the words of Jesus. They were simple words, yet they have permeated an entire world in two thousand years, and their wisdom

cannot the solution of our every problem today. The man who knows these loving words and makes them a part of his everyday living is the statesman of peace for tomorrow. The man who does this can give no greater contribution to the world, have no finer purpose in life, wear no greater mantle of dignity—yet every man can do this; it is within the range of accomplishment of every one of us.

In the teachings of Jesus is the answer to every individual problem. He left the remedy for personal chaos and turmoil; He left the staff to give the needed strength; He left the measurement of the greatest riches that man can attain and the encouragement necessary to man to attain it. He left His treasure of love to grow abundantly in the heart of every man so that there need be no question of lack, so that the words man's "mouth speaketh" may be those of love.

"Give us this day our daily bread," Jesus prayed and taught us to pray. This was two thousand years ago; today the problem of daily bread is a vital one with us. Man himself has created the lack. God does give us daily bread. In a world that was blessed with abundance a few years ago, words of hatred were spread. The words took root and were nourished in the hearts of men, and men who had been accustomed to tend the fields of grain went forth to destroy their fellow men and their fields and grain, and women who knew how to bake the bread went forth into factories to make weapons of destruction.

It is time for us to turn to God, for it is He who knows what shall be the treasure of our heart; for without Him good cannot be abundant in the depth

of our being; for without Him we cannot speak words of love.

Let us as students of Truth dedicate ourselves in our daily living to the fulfillment of the commandments of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is, Thou shalt love thy neighbor as thyself."

Dedicating ourselves to these commandments means that our life is consecrated to God, that we go forward God-counseled and God-inspired, living as His true sons, and it means that we give love to others, have patience with them, and have understanding of their needs and desires, respecting their dignity as sons of God and as our own brothers in a world seeking a peaceful and loving brotherhood.

As students of Truth let us look to the words we utter so that we need not have remorse for them. Let us remember Jesus' saying that "every idle word that men shall speak, they shall give account thereof in the day of judgment."

Above all let us be certain of the good in our own heart and know that the fine abundance of this good is a treasure that we can share. Of the genuine Truth student it can truly be said that "of the abundance of the heart his mouth speaketh."

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—LUKE

How Excellent Is Thy Name!

WILLIAM A. CLOUGH

WHILE ON A vacation trip some years ago my wife and I came to know our fellow travelers very well. We were with them a good deal and were certain we should never forget them when time came to part. We corresponded with some of them for a while but letters gradually grew fewer and fewer and finally ceased altogether.

Recently we were talking about that particular trip, and my wife said, "What was the name of that woman who was always around with Mrs. Ah-h—that's odd. I can't remember her name either. You remember those two who came from—from some place in the Middle West?"

I recalled the two she referred to, but I couldn't remember their names either. Their looks and characteristics were still reasonable clear, but their names were forgotten. Then we tried to remember the names of others in that group and could think of barely half a dozen out of more than fifty.

Most of us have had similar experiences, including, I expect, those who make a practice of remembering names. You have heard people say, "I know his name as well as I know my own, but I can't speak it now." Haven't you stayed awake for hours sometimes trying to remember a name?

Names flourish and flower for a time and then fade and vanish away. Great names of one age go down with the dust of their bearers as a new age

springs up. Important names in one country may be unknown in another. The most famous names in history probably are unfamiliar to millions living today.

But in every land, in every age, in every human heart one name is fixed and unforgotten. The Psalmist named the eternal name when he said:

"O Jehovah, our Lord,
How excellent is thy name in all the earth."

God's name is written in the heavens and across the face of the deep. His name is written in all creation and in the living spirit of man. His name is excellent in all the earth.

God's name may be spelled in different ways—Jehovah by the Jews, Zeus by the ancient Greeks, Jupiter by the Romans, Gitchi Manito by our American Indians—but still it is and ever has been the one excellent name in all the earth.

Men have called the sun by the name of God and have given His name to the various elements. Different tribes and peoples have fashioned Him to suit their whims and fancies. But all tribes, all races, in all ages, in some manner have called upon the name of the Lord. His name is stamped upon the human soul. Spirit yearns after its creator, speaking consciously or unconsciously that excellent name.

God's name is excellent in the world of nature, for every growing thing acknowledges Him. Each tree and plant and flower silently breathes His name.

"The heavens declare the glory of God;
And the Firmament showeth his handiwork.
Day unto day uttereth speech,"

and the word that is spoken is God.

The name of God is above every other name. It is

the name we speak when other names leave us cold and helpless. In times of trouble we call upon Him and in times of great joy we speak His name in thanksgiving. When we feel hopeless and alone, forsaken by our friends, we cry out the name of God.

Men have trembled at the names of despotic rulers while those rulers held temporal power. The names of Genghis Khan and Nero and Hitler struck terror into human hearts in their little day. But civilizations come and go, great leaders rise and fall, and the power in their names is transitory. One name alone lives on, eternally vibrant with power and promise, eternally excellent in all the earth.

The great and good King Uzziah passed on, and the Children of Israel mourned and feared the future without the guiding hand of their beloved ruler. They felt that a great calamity had befallen them. But Isaiah, the prophet, spoke the eternal, excellent name and comforted them. "In the year that King Uzziah died I saw the Lord . . . high and lifted up."

The name of God is excellent in all the earth. But a nation will hold its prosperity and its power only so long as it truly exalts the name of God above every other name. Only so long as I exalt that excellent name in my thought and life above all else shall I know peace, prosperity, and happiness.

"His name shall endure for ever;
His name shall be continued as long as the sun;
And men shall be blessed in him;
All nations shall call him happy."

The name of God is stamped upon all life. Though we deny it we cannot ecape it. Even in our departures from His way we continually acknowl-

edge God and pay allegiance to His name. No matter how much our life may seem to have strayed from God, we constantly acknowledge that good is right and thereby proclaim the excellence of His name.

The person under the influence of liquor makes an effort to appear in possession of his faculties. The person who is addicted to the use of narcotics carefully seeks to conceal it. We invariably attempt to hide our bad habits from the world's gaze and show ourselves in the best possible light. We try to put up a good front, because we know deep within us that goodness is right.

In cloaking deceits in a guise of truth, in giving our insincerities the semblance of sincerity, in seeking to hide wrong behind a mask of righteousness we are acknowledging God as above all else. Thus saints and sinners alike proclaim the excellence of His name.

Are we not always seeking our good, whether selfishly or unselfishly, blindly or wisely? In seeking our good or good for others we are seeking God, for God is all good and all good is God. When we consciously acknowledge the excellence of His name above every other name we receive the full realization of His presence with us.

Jesus taught us to pray: "Our Father who art in heaven, Hallowed be thy name." God is our Father and we are His children, spirit of His Spirit. His name is excellent in us, in all the earth, in all the universe. All goodness, all love, all power are in Him.

We speak God's name in many words, in many languages. We speak His name with our deeds as well as with our lips. We speak His name in joy and

distress, in yearning and in gratitude. God's name is love. His name is wisdom, beauty, truth, joy, and goodness. His name is excellent in all the earth.

In His name, standing as it does for all that He is, is health and happiness for everyone. All good for all people is in Him. As I give His name its rightful place of excellence above every other name all His blessing flows to me freely. I lack for nothing. There is nothing for me to fear. Neither people nor circumstances can hurt or harm me.

For God is with me, He whose name is "Wonderful, Counsellor, Mighty God, Everlasting Father," he is within me, giving me His counsel and His protection forever. I am no longer afraid of anything, for His name is above every other name. Other names may pass from memory, but abiding eternally, high and lifted up, is the Lord.

"O Jehovah, our Lord,
How excellent is thy name in all the earth."

No Time But This

I have no time but this to give my Lord;
I have no day but this to dedicate.
I have no hour but now: I cannot hoard
It for tomorrow, for it will not wait.

Only these moments, only this brief hour!
I pray that I may use them to the full,
May use them so the lives of men may flower
And grow in love, life's greatest miracle!

—*Kathryn Wright*

Inspiration

CLARENCE EDWIN FLYNN

THE LATIN VERB *spirare,* meaning to breathe, has become the foundation of quite a group of important English words. One of them is spirit, our word for that all-pervading power—so like the air and, some say, breathed into our body with the air—which is the origin and control of the universe. To the universal and infinite manifestation of spirit we give the name God.

Another word coming from the same Latin verb is inspiration, by which we mean that something which is breathed into people doing certain things, saying certain words, or writing certain thoughts, and then breathed out through these people into what they do, or speak, or write. A certain man speaks, and his words seem to be activated with something more than their ordinary meaning. They may or may not waken much attention at the moment they are spoken, but the world later finds that it cannot forget them. Another man writes, and perhaps to his own surprise his sentences become deathless. That something which makes them deathless we call inspiration.

Inspiration is claimed for the writings that make up the divine library we call the Bible. Old as the writings are and despite all they have undergone in man's effort to preserve and clarify them, they still lay hold of man's soul and illumine his thought with more than human power. They still glow with the warmth of the forge of high feeling and vision on

which they were shaped long ago. We can tell that they were poured out from burning hearts. So we say the Bible is inspired, that something has been breathed into its message that gives it power.

But do not misunderstand. We do not mean that the Bible was verbally dictated from on high or that its inspiration is in its words and punctuation marks. We mean that some divine influence had warmed the hearts of the writers till their words radiated more than ordinary light. Some of the writers may not even have been aware that they were writing inspired words at the moment. Their words and sentences have undergone much change in translation and revision since they were written. Copyists' errors have crept in and been weeded out. Besides we have only such portions of the Hebrew and Christian writings as have been found, sifted, and accepted for inclusion in the Book of Books. Additional material is continually being found and new light is continually being shed on the material we have. What we call the inspiration of the Bible has survived all this.

The amount of writing done in Bible days makes it appear that inspiration was not something limited to a few persons but something accorded to the many, and that it was not given to a small portion of their writings but to a large portion. We have found a few of the many books that must have been written and have accepted fewer. Yet the light of inspiration seems to shine from some writings not accepted in the Bible, as well as from new writings discovered from time to time.

Inspiration then is not the special gift of an ar-

bitrarily chosen few but a normal experience to which some persons have and others could have risen. If a person meditates on the divine with sufficient patience and concentration, and if he endeavors to live and work in harmony with the divine purpose, he will one day find the light of inspiration glowing in and about him. His heart and mind will be like metals giving off light at certain temperatures. This privilege is for any person in any age who will meet the conditions.

Isaiah was not inspired because he was Isaiah but because he waited in the Temple till he saw the Lord on His throne "high and lifted up." Ezekiel was not inspired because he was Ezekiel but because he lingered with the captives "by the river Chebar" till he saw "visions of God." The Psalmist was not inspired because he was the Psalmist but because he mused; and while he mused the fire burned. John was inspired on Patmos not because he was John but because he was "in the Spirit on the Lord's day."

Some of the world's great paintings are inspired. How else can we account for Da Vinci's "Last Supper" or Millet's "The Man with the Hoe"? Some of our great music is inspired. How else can we account for the continuing power of "The Messiah" or "Ave Maria"? Some of our great books, poems, and speeches are inspired. How else can we account for the influence of Bunyan's "Pilgrim's Progress," Shakespeare's plays, or Lincoln's Gettysburg address?

In the prologue to "The Vision of Sir Launfal" Lowell analyzes the process of inspiration. He says it is as when an organist muses and lets his fingers wander over the keys as they will, building a bridge

from dreamland for his lay. As the touch of his instrument grows on him his theme draws nearer until the music takes shape in his thoughts.

Until a person does, says, or writes an inspired thing he has fallen that much short of his rightful privilege. He cannot place the responsibility for his failure on destiny. He must accept it himself. God's canon of inspired writings has never been closed and never will be. Revelation is a continuing thing. It goes on and on, and like all living things it grows. Jesus said He had yet many things to say that the world was not ready to hear. He is saying them one by one as the human race is ready to receive them. He is also looking for inspired men and women through whom they may be expressed.

God's laws do not change, because in the first place they were perfect. The laws of physical light and energy are the same now as when the morning stars first sang together. So are the laws of spiritual light and energy, which are simply different phases of the same thing, for God's law is one law, and His plan is unified into one related pattern.

We miss more than anyone can tell by our proneness to underrate our own importance in the eyes of our heavenly Father. We go about calling ourselves worms of the dust when we should be giving thanks that we are the sons of God.

Any power or privilege that man has ever had is available to him still. Any measure of wisdom that has ever been granted the human race it still may use. "He that believeth on me, the works that I do shall he do also," said Jesus, "and greater *works* than these shall he do, because I go unto the Father."

What we need to do is rise to a renewed sense of our value, importance, and dignity as men. When we do this the world will not have to continue waiting for revelations of Truth that never come because God's appointed prophets think inspiration is too much for them to claim. Some of the earlier prophets felt unworthy and incompetent too, but they accepted the commission and let God take care of their shortcomings.

The prophets of old were called forth in times of need and emergency to lead the people on the one safe road they needed to follow. Inspiration flourishes in times of need and tends to subside when the need is not so great. It would seem that the number of problems pressing for solution now should make this period one of the greatest of the world's ages of prophecy. The inspiration is available. Let us hope capable men will not overlook the need to use its enduement of power.

Inspiration is for you if you will be receptive enough to get it, willing to accept it, and diligent to use it when it comes. Build up to it as did the men of old who found it. Contemplate God and commune with Truth till your heart is warmed; then forge your service or your message on the anvil of experience. But remember that inspiration is not wildfire but concentrated radiance. Its energy is not for waste activity but for purposeful endeavor.

In conclusion let us notice an overlooked fact about inspiration and inspired writings like those of the Bible. It is that the reader as well as the book must be energized with inspiration. Inspiration is a flow of power, and it requires a complete circuit,

just as an electric current does.

Electricity requires a conductor, and if the circuit of power is broken anywhere the contact has to be restored before anything happens. A person gets no power for an appliance till he plugs in the cord. Neither does he get inspiration from reading the Bible or any other inspired writings till he plugs in his powers of receptivity and understanding.

In operating a battery radio set you have to keep all the batteries charged. If the B or C battery is down the A battery can no longer function. In inspiration one battery is in the reading matter and the other is in the reader himself. If one's heart is all out of enthusiasm or the mind has failed to take a receptive attitude, too much burden is thrown on the inspiration of the book, and it may not accomplish its purpose.

Now and then I hear someone say that the Bible does not interest him, that he thinks it strange that inspiration should be claimed for such a dull book. He is probably forgetting how many great souls have not found this true. He is probably trying to find the wonder of the Bible with an unprepared heart. Bible readers need to learn early and Bible teachers need to point out to their students early that the reader as well as the record must be inspired.

For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.—ISAIAH

"The Candle of the Lord"

FLORENCE E. GREENWOOD

SOMEONE HAS SAID that there are only two types of people in the world, the lifters and the leaners. It is interesting to observe both types to try to discover what makes them what they are. It does not seem to make much difference in what circumstances life has placed the lifters—among the wealthy or among those of moderate means—they have one characteristic in common. They manipulate life, they use life instead of letting life and the adverse conditions of life use them.

We can all find illustrations of these two kinds of persons among our acquaintances. Do you not dread to see Mrs. B—— coming to your door, because you know she has come only to tell you about her troubles, troubles that after all are nothing more than the usual ones that life presents to all of us and that she has magnified out of all proportion to their importance?

Then there is Mrs. S——. Something good is always happening to her! If one did not look closely, one might say that she is just naturally lucky, for she gets such fun, such pure enjoyment out of each day. She finds in each trivial incident that occurs in her life an occasion for rejoicing, although not in a tiresome, pollyanna sort of way that would make her obnoxious to her friends instead of the blessing that she is. Because she uses life instead of letting it use her, her experiences minister to her growth, to

her fine appreciation of living.

Mrs. T—— is such a person. Before I learned her secret I used to wonder at her unusual way of telling things. She would say: "I was out with Alice yesterday, and she wanted me to call on Helen. I thought at first I shouldn't have time, that it would make me late in preparing dinner, but I thought, 'Is it all right, Father? Will I have time?' We found that Helen really needed us, so I was glad I listened to the Father."

Cryptic language? I did not think so at all after I came to know her better. I learned that even in the smallest details of her life she attempted to be God-guided, that she turned instinctively, without self-consciousness and without pretense, to God for direction. She was a lifter. When her husband died I did not dread to see her, wondering what I should say to comfort her. I knew I should not need to comfort her, that she would have taken this experience in her life to God and found guidance, even as she had done with lesser experiences. So it proved. I saw her husband's old slippers under the foot of the bed. She noticed my glance. "Oh, yes," she said cheerfully. "I'll get rid of them after a while of course, but just now I like to have them there. He really isn't gone far from me, and those old slippers remind me of the fact a little. We're still adventuring together."

Although she had sufficient funds so that she did not need to work unless she wanted to, I knew she would not be one to tolerate idleness. She found work—of all places—at a mortician's!"

"It's such fun," she said to me confidentially. "I know this sounds queer, but it really is fun. People

are so much in need of understanding and assurance, not sympathy in the usual sense of the word, and I think I give it to them. At any rate I try. People are lonely, and I try to make them less so."

She could have spent her time, as some widows with means do, in self-pity, in a ceaseless round of bridge parties, movies, luncheon engagements, and travel. But she was a lifter. Her habit of turning to God for guidance would not let her be anything else. The mortician who employed her, the owner of three mortuaries, said, "She is the most valuable person in my employ."

Elizabeth is another lifter. She is an extremely busy person, with a responsible position on a daily paper. But people turn as naturally to her for help as a plant turns to the sun. Her radiance seems to reach out and encompass them as if they know she will say: "Of course I'll help you. I always have time for that."

One Sunday afternoon while I was walking with her four persons stopped to ask directions. To the fourth one she said as the girl walked with us in the direction of the building she was seeking: "You're the fourth person who has asked me how to find some place in the last fifteen minutes. I guess I'd better stand here and be a signpost!"

The girl, a shy young stranger from Canada, replied, "One feels it would be easy to ask anything of you."

In the space of ten minutes, as the girl walked with us, Elizabeth learned that she was lonely, that she was a stranger in the city, that we were the only persons she had had an opportunity to talk with that

day. When she left us the girl asked: "Would it be possible to call you sometime?" "Of course," said Elizabeth. "Here's my phone number. Call any time."

This radiant good will which is a part of Elizabeth is tangible and is felt by others. Her morning prayer is: "Now, God, what can I do for You today?"

Irreverent? Not at all. She has simply learned the prayer that is an answer to life as well as the prayer of petition to life, which suffices most of us. If "the spirit of man *is* the candle of the LORD," that candle must always be lighted and ready to illumine the way for others who need light.

About one hundred years ago there lived in this country a most unusual man by the name of John Humphrey Noyes. He was the leader of a group of people who called themselves Perfectionists. He had many unconventional ideas, some of them very fine. One of his sayings was: "There is too much horizontal fellowship. There should be ascending fellowship and descending fellowship."

What did he mean? Simply that we are too prone to seek only those persons whose interests and development are similar or equal to our own. There is a need for us to seek also those whose needs are greater than ours, for we all know our own need of inspiration, and if we are to be the channels of good that we are intended to be there is a need for us to seek those persons whose interests and development are less than ours.

Henry Drummond wrote: "There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere

presence is elevation to us. All the best stops in our nature are drawn out by intercourse with them, and we find a music in our soul that was never there before. Here, even on the common plane of life, talking our language, walking our streets, working side by side with us, are sanctifiers of souls; here, breathing through common clay, is heaven."

Not one of us is unimportant. For someone at some time each of us may open a little postern gate to the kingdom of heaven. To someone today we are important!

Once I did not understand when a thoughtful person remarked, "If man fails, God fails." How can God ever fail? Of course He cannot in the final analysis. But if He chose you today to lift another, to help another, and you were too greatly immersed in negative thinking to hear His voice, would you not fail Him, make Him fail until He found someone who would listen, who was willing to take part in the solving of humanity's problems?

All the time we ever have is the present. Now is the time to be aware, to have our heart lighted with tenderness and acceptance, to know that the kingdom of heaven exists to be lived in. Now.

The story has been told of a group of persons seated about a table filled with food. One hand of each person was tied behind his back. To his other hand was tied a long-handled spoon. The handle was so long that the individual could not possibly convey any of the plentiful supply of food to his mouth. Yet the persons were well-nourished. An observer wondered how this could be. One of the persons answered: "Oh, it is easy. You see, we feed each other."

The world is full of problems. The big problems the majority of us must leave to our statesmen to solve. But in his small orbit each person may become a part of the answer, a part of the solution instead of continuing to be a part of the problem.

"The Spirit of God goeth before me, making my way easy, making it easy for me to say some helpful word, easy to do some kindly deed, easy to manifest the Spirit of Christ."

Now, Always, and Forever

Lilita Lever Younge

"Closer is He than breathing,
And nearer than hands and feet";
Close with a father's yearning,
Near with a love complete;
Closer when sorrows burden
Hearts with their weight of care,
Comforting, cheering, blessing—
Close, He is always there.

Closer than breathing, nearer
Than hands and feet is He,
Today, tonight, tomorrow,
On through eternity.
Closer is He than breathing,
Close with a fragrance sweet,
Now, always, and forever,
Nearer than hands and feet.

Continuity of God's Good

CHARLES H. KYSON

EVERY DAY we experience the continuity of God's good. There is much more good in the world than we have ever thought of or taken the trouble to find. Why not learn to recognize it? What is good? God is good. He created all the good there is. Why not allow His law of abundance to operate in our life?

We arise in the morning; we turn on the faucet for hot water—a manifestation of God's good follows. We start for the office, make prompt bus connections—God's good manifested. Everywhere we find concrete evidence of His good—in daily events, in our family, in our jobs. We see our Father's kindness in the sincere greeting of a friend, in acts of courtesy or generosity toward us, in the co-operation of acquaintances or business associates. All these indicate God's good in action.

Do we unthinkingly accept these divine manifestations as due us? Are we inclined to be skeptical about people's motives, about the good in things? Obviously such negative reactions must blind us to all the good about us, blocking our ability to partake of it.

Of course there are those who complain: "That sounds just fine, but believe me, all isn't sweetness and light in my life. I have trouble, plenty of it!"

How about all this trouble? The answer is simple. It is man-made! God has nothing to do with it.

Yet wherever we look we find masses of people who believe and accept their man-made evil. They even blame God, accusing Him of creating evil for the purpose of disciplining mankind. Thus they are caught in the meshes of their erroneous thinking, of their pessimistic and unprogressive attitudes, of their negative testimonies. Ignoring divine wisdom, they strive for worldly knowledge. They accept it as true, because they are unaware that it is based on unreliable sense testimony.

Actually this is nothing more than a dream creation of man-made evil, which can be likened to the experience of a sleeper who in his sleep has a nightmare. While in this state his suffering is very real, pain and fear mount to alarming proportions. In the meantime a radio beside his bed is playing lovely, inspiring music. He is insensible to it. Now he awakens. His eyes open. His suffering ceases, and he listens to the music he could have enjoyed but for his sleep.

Perhaps we are sharing a similar communal nightmare. Our thought habits betray us. Are we engaged in overworked contemplation of the cares of the world? If so, we are refusing to shake off the nightmare. We are keeping our eyes and ears closed.

How easy it is to shut the door on God's good. We must be on guard at all times. Many of the social and business gatherings, for instance, are so frequently mere sales conferences of negation, forums of misfortune, adverse criticism, condemnation, disease, and death. All this perpetuates our nightmares.

Even the radio broadcasts calamity. The newspapers add to the illusion. We learn that good is not

news because it is not sensational. It hasn't the punch! So we are deluged with news of disaster, destruction, catastrophe of every sort, and that's news! If we listen, take it in, we soon experience it.

In their eagerness to get ahead many young people start their career by devoting their entire time and energy to the acquiring of material things. Wholly in the outer or physical realm, their efforts exclude the cultivation of spirit, awareness of God. They put their business first; God's business is relegated to the inactive files. What inevitably happens? Disaster strikes. They have an accident, sickness, or other misfortune. Even their carefully stored material possessions, their bank savings, are wiped out. So the nightmare goes on and on. Finally they reach the limit of their capacity for suffering. Then, like the sleeper, they awaken. They comprehend that such desperate situations could have been prevented. How? Only by building spiritual reserves of protection. To do this it is essential that they turn from the nothingness of man-made evil to the positiveness of God's good. His protective power is beautifully expressed in the 91st Psalm, but particularly in the fourth verse:

"He will cover thee with his pinions
And under his wings shalt thou take refuge:
His truth is a shield and a buckler."

We tune in to this divine powerful help by retiring into silent communion with our Father, for He dwells within us. In this individual sanctuary He reveals His wisdom to us. Here we alone are privileged to enter and become one with all-good, all-knowing, almighty God. Here we get the answers,

wise and practical answers. Here is unfolded God's divine plan for us. Here we receive His guidance, which makes success possible. As we come to Him humbly with our desire and difficulties we open the door to His goodness. It is so easy to talk with Him, unload our burdens, our problems, our responsibilities. He is willing, glad to listen. "Father, 'not my will, but thine, be done.' Let it be only by Thy grace and in Thy perfect way. And now with an understanding faith, I leave my problem in Thy hands. Father, I believe. It is done! I thank Thee!"

What power in those words "Father, I believe." It is important to believe. Consider this word. Modern usage gives it a rather passive interpretation. We may believe something yet do little about it. This is far from the dynamic meaning Jesus gave it when He spoke to His disciples: "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Could anything be more specific? Can we imagine a more comprehensive promise?

We finish the prayer with the words "It is done! I thank Thee." Even before their manifestation Jesus always thanked the Father for granting His desires. His confident gratitude indicated the degree of His understanding faith, the power of His belief. Where can we find better methods than those of Jesus, our highest authority? He so clearly and beautifully showed us the way of the Christ idea. He stressed the necessity of believing and of being thankful. We find that He used these words many, many times, in order to impress their importance upon us.

If we are wise and wish to benefit by the Father's law of abundance, we shall understand the significance of His good and frequently thank Him. Giving thanks is the magic key to the storehouse of God's illimitable abundance.

Even from a realistic standpoint we cannot afford to neglect the cultivation of spiritual things. The early morning we should devote to God, thanking Him for our safety. But we can express gratitude every moment of the day. It is easy! We can always find unoccupied moments, while riding on the bus, or in a taxi, while waiting—anytime, anyplace. We can silently recount His good and give thanks. This daily review of good is essential if we desire the fullest expression of His law of abundance, the continuity of God's good.

As it becomes a habit we accomplish the following results. The availability of His law is fixed in our mind. Because we see it working in our life we realize that it is usable and practical. Naturally there grows within us a feeling of God's nearness, of His compassionate care. We enjoy an increased sense of security as we develop faith and an understanding of His divine law. We know that His wisdom, love, power, abundance, and protection are ours, meeting our every need. Because of this continuous manifestation of good we believe; we know He will never fail us.

A rational schedule of activities now is our objective. An adequate number of hours should be spent in the study of divine law to balance the number of hours we spend in other activities. This is our protection and fulfillment. We must cancel our be-

lief in false laws by always remembering to deny their validity. When we affirm God's power in this manner, evil becomes impotent. This is also comparable to clearing a blackboard of untrue statements preparatory to writing true ones upon it. Thus we put God's business first, not necessarily in time but in thought in accordance with the injunction in Matthew 6:33: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Taken literally, these words have practical significance in our daily life.

Once we realize that the treasures of Spirit are gained by seeing and recounting our good and constantly thanking God for it our comprehension of good will be so enlarged that our life will be transformed. When we adopt this enlightened spiritual attitude it is inevitable that greater abundance and prosperity will come to us along with greater happiness and health.

Through prayer and meditation we come to know our Father as a compassionate and wise friend who is ready to help us. More and more we feel the sustaining power of His nearness. We grow into a calm assurance of God's joyous eagerness to share His good, His limitless abundance, with us. At last we are taking the easier way, the happier way, His way.

Nor is this the end of God's good for us. Think of the glorious reward of understanding faith that Jesus pictured in these words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 7, 1948

UNITY SUBJECT—*Good Understanding.*

INTERNATIONAL SUBJECT—*Drama in the Bible.*
—Job 1:1; 2:1-6; 42:1-6, 10.

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil.

1. Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah.

2. And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.

3. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life.

5. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face.

6. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.

1. Then Job answered Jehovah, and said,
2. I know that thou canst do all things,
   And that no purpose of thine can be restrained.
3. Who is this that hideth counsel without knowledge?
   Therefore have I uttered that which I understood not,
   Things too wonderful for me, which I knew not.
4. Hear, I beseech thee, and I will speak;
   I will demand of thee, and declare thou unto me.
5. I had heard of thee by the hearing of the ear;
   But now mine eye seeth thee:
6. Wherefore I abhor *myself,*
   And repent in dust and ashes.

10. And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before.

GOLDEN TEXT—
He knoweth the way that I take:
When he hath tried me, I shall come forth as gold.
—Job. 23:10.

SILENT PRAYER—*I do not complain or criticize. I try to express divine love and wisdom in all my ways.*

Our greatest handicap in living victoriously is inadequate understanding. As we develop understanding of the truth that governs life and express it, we master life. Until then we may waste our energies in fruitless search for the causes of our failure to live abundantly.

Suffering is a universal condition of sentient life on earth. "We know that the whole creation groaneth and travaileth in pain together until now." From the pangs of physical pain to the anguish of mind

that sees all hope and love departed out of life, sentient life knows suffering. To overcome it we must attain a higher level of feeling than we can reach in purely personal consciousness, namely an excitation of the spirit. Everyone has had experiences in which the pressure of extreme excitement or impassioned feeling has for the time being blotted out all consciousness of some nagging physical pain. Exalted faith has this effect. So also may a crisis of any kind in our life or affairs or in those of our loved ones.

By fixing our attention and interest on a certain subject to the exclusion of all other subjects we can remain oblivious to suffering as long as we concentrate completely. The part of wisdom however is to discover the cause of suffering and remove it, not to ignore suffering and do nothing about it. The first requirement is to put our faith in the reality of the good and examine into the nature of perfection. As we see where we have fallen short of this standard we can correct our faulty expression.

From the viewpoint of the personal man the causes of suffering are often obscure, and a person may argue and discuss endlessly the nature of evil and its effects on life without gaining any real benefit. Job was "perfect and upright, and one that feared God, and turned away from evil." The drama of Job's suffering opens with this prologue. Jesus, who expressed the perfect life, died on the cross. "No one cometh unto the Father, but by me." We find all good, which includes self-dominion and mastery of life, only through the Christ. This is the way to victory.

On the human side Jesus entered into the uni-

versal life consciousness; on the divine side He entered into spiritual consciousness. He said, "I can of myself do nothing." To believe in the Spirit of God as indwelling in us gives us a foundation on which to stand fast and build surely and permanently a life that is free from the shortcomings and vexations of personal consciousness.

How a person acts under the pressure of unfavorable conditions or circumstances is a test. Until his faith is tried it remains the faith of the child, innocent but also ignorant of the conditions that prevail in the outer world. Job was willing to be tried and had faith in the outcome. His faith was finally justified, but it underwent considerable weakening, allowing him to fall into speculation and self-justification. The drama of life abounds in mental and emotional upheavals, in the ups and downs of fluctuating circumstances.

The man of action does not go down in spiritual defeat. Job's test brought him out with deeper understanding of God's omnipotence:

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

Suffering enlarged the scope of his interests. "And Jehovah turned the captivity of Job, when he prayed for his friends." He entered into the universal and forgot himself in solicitude for them. To speak words that are true from the universal standpoint is imperative if we would prove the divine law. Suffering often teaches us to weigh our words and put into them the full strength of our thought. In praying for his friends Job fulfilled the last requirement of the law, self-forgetfulness. This act opened the chan-

nel through which his good again flowed to him in uninterrupted course. So it does for us as we play our part in the larger life.

QUESTIONS

1. How do we master life so as to live abundantly?
2. Is it wise to seek to become unconscious of suffering without removing the cause of it?
3. What is our first task in making the senses immune to suffering or in removing the cause of suffering?
4. Is the sacrifice of the personal self essential to freedom from physical and mental pain?
5. What profitable lesson do we find in suffering?

Lesson 7, November 14, 1948

UNITY SUBJECT—*Conscience as an Aid to Peace.*

INTERNATIONAL SUBJECT—*Prophecy in the Bible.*
—Amos 5:21-24; 7:10-15; Micah 4:1-4.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.

22. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let justice roll down as waters, and righteousness as a mighty stream.

10. Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.

12. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there:

13. But prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.

14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees:

15. And Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem:

3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God.*—Micah 6:8.

SILENT PRAYER—*I heed the inner voice that prompts me to do what is just, true, and right.*

Conventional conduct or conformity to accepted standards merely because they are accepted are of

little value to the inner life, for they do not lead to growth or development of spirit. They make life smooth and comfortable in the social sphere, but do not encourage original thought or the development of faith in the real truths of life. When feasts and solemn assemblies were the accepted standards of religious observance the prophet Amos refused to recognize any merit in them because they meant nothing to the inner life. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies." Burnt offerings and meal offerings were so much meat and bread, without sacred significance because they were offered perfunctorily without the underlying spirit of reverence that contains the substance of Truth. World peace cannot rest on a foundation made up of the peace offerings of fat beasts. Common humanity requires us to feed the hungry but not to use our food as a weapon to force their allegiance to our way of living, our political theories, or our religious beliefs.

A song of praise and thanksgiving is a splendid means of expressing joy and thankfulness of heart. Without these a hymn is but an empty sound, an unwelcome noise. The seeker after Truth and integrity of spirit will have none of it.

Collective justice and righteousness exalt a people or a nation. Justice and righteousness must be expressed individually also, but until enough individuals make such expression the motive of their life society will remain comparatively untouched by the consciousness of these qualities. The best it can do is to choose leaders of outstanding integrity and depth of understanding who are also men and

women of action. The person who is full of good ideas and wise advice but who lacks the energy to express them in action or to inspire others to express them will never succeed in elevating the race conscience or inculcating in society a consciousness of universal justice and right. Universal expression of right and justice will usher in the millennium. Before expression comes consciousness and the urge to express. Before the latter is strong enough to be obeyed the race instinct must be touched. Before the race comes the group. Influence can begin in a small way and grow and spread until it covers the earth.

The fact that a custom is indorsed by those high in authority is no criterion of its worth. It is a sign only of its acceptance by society. Head-hunting and cannibalism, if they were the accepted custom, would not be justifiable under any law but that of cannibals and head-hunters. That Bethel was "the king's sanctuary" and "a royal house" did not immunize it against the proclaiming of the truth. It increased the prophet's obligation to make the law of life plain and clear, since truth should hold the highest place. To spring from low origins, like "a root out of a dry ground," is possible to it also, but the custom should be otherwise.

The name Amos means "burden" or "load." The task of bringing his hearers to a consciousness of what is for their highest good and of inducing them to adopt it as their course of conduct is the "burden" that is laid on the prophet. He foretells the future only incidentally. Primarily he points out the right way to live in order to realize peace and happiness. He then makes clear the alternative, the "or else,"

of habitual conduct that is at variance with the divine law.

In the text of this lesson the prophet Micah foresees world peace. This goal of almost all peoples today still remains unrealized. "The mountain of Jehovah's house" represents the pinnacle of spiritual thought, which takes precedence over all else ("established on the top of the mountains"). Exalted thought has an attraction for all who are receptive to the good and the true. "Peoples shall flow unto it." To make this process universally operative spiritual thought and its effects must be made understandable. Nothing can be thought that is too high or too good to be true, but it must also be practicable. This is the work of prophet and people alike. It is everybody's job.

QUESTIONS

1. Is conventional habit a help or a hindrance to the inner life?
2. Can benevolence retain any merit if it is underlaid by a selfish ulterior motive?
3. Are praise and thanksgiving naturally expressed in song?
4. How can individuals achieve world peace?
5. What is the main task of the prophet?

Lesson 8, November 21, 1948

UNITY SUBJECT—*The Power of Perfection.*

INTERNATIONAL SUBJECT—*Poetry in the Bible.*
—Psalms 24.

1. The earth is Jehovah's, and the fulness thereof;
   The world, and they that dwell therein.
2. For he hath founded it upon the seas,

And established it upon the floods.
3. Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
4. He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
5. He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
6. This is the generation of them that seek after him,
That seek thy face, *even* Jacob. [Selah
7. Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
8. Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
9. Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
10. Who is this King of glory?
Jehovah of hosts,
He is the King of glory. [Selah

GOLDEN TEXT—*He hath put a new song in my mouth, even praise unto our God.*—Psalms 40:3.

SILENT PRAYER—*I am true to my ideal of right, and I see the beauty of wholeness.*

Beautiful thought, imagination, or emotion finds its appropriate expression in rhythmical language. The psalm that forms the text of this lesson is an example of Hebrew poetry, of exalted thought. It gives expression first to the perfection of God's power and majesty, His creation of the world and undergirding of it, and considers next in what respects we, the children of God, may emulate perfection and express it.

"The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods."

The lands, so small in area compared with the vast extent of the seas, seem to be founded upon the latter. A like disproportion of fluids to solids is maintained in the human body. Our world can easily be thought of as fluid rather than solid. Fluidity partly accounts for the continual changes that go on in the body, which nevertheless marvellously retains its unchanging identity and individuality, the expression in us of the spiritual content of the universe. All else on earth is subject to change, but God remains eternally constant.

"As a vesture shalt thou change them [the heavens],
and they shall be changed:
But thou art the same,
And thy years shall have no end."

We look for some avenue of perfection, for we desire to know God. The power and majesty of God inspire us to emulate the Absolute to the degree that we are able. There is a way in which we can express perfection now. Who can stand before God? Who can rise to such heights of perfection as to stand upright in the presence of the Absolute?

"He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully."

With unflagging devotion and practice or with the help of the Christ love, this height is attainable by us. He who loves his neighbor deals justly and truly with him. His hands are clean of fraud or

double-dealing. He is guileless and genuinely himself, lacking all pretense ("a pure heart"). He who tells the truth as a matter of fact as well as from principle, who scorns deceit in all its forms, is God-like. Whoever is able to observe this standard of conduct approaches the inner perfection of the Absolute and expresses divine power and wisdom. This we can do in the inner realm as surely as God expresses the majesty of His power in the constant miracle of creation.

The blessing from Jehovah received by the person who learns to express truth and uprightness is this same uprightness of the inner and outer life. It has a power all its own. It is his salvation, and he receives it as he expresses it in thought, word, or deed, not otherwise.

There is beauty in the thought of an entire generation seeking after God, following God. The kingdom of heaven could not be better described than in these words of the psalm:

"This is the generation of them that seek after him,
That seek thy face, *even* Jacob."

The name Jacob means "the supplanter." Jacob represents the thought of supplanting low or worldly thoughts with the thought of divine perfection. To seek the face of God is to seek to have the love of God directed toward us, to feel it and give it out to others. Such a state of mind dissipates hate and fear and allows them to disappear from consciousness.

The gates and "everlasting doors" are the avenues to peace (Jerusalem), which we are to enter into by admitting God into all our thoughts and plans. The "King of glory" is the omnipotent majesty

of Divine Mind that enters into all manifestations of the inner life. Hosts of thoughts are the product of Divine Mind and its expression.

"Jehovah of hosts,
He is the king of glory."

QUESTIONS

1. What alone is not subject to change?
2. Can we express perfection now? In what ways?
3. Is human perfection possible only in the inner life?
4. What is the "blessing from Jehovah" and how do we receive it?
5. Why does the thought of God lend itself to poetic expression?
6. What are the "everlasting doors" through which we can enter?

Lesson 9, November 28, 1948

UNITY SUBJECT—*Correlations of Truth.*

INTERNATIONAL SUBJECT—*Parables in the Bible.*
—Matt. 13:31-33, 44-46; Luke 15:3:10.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

3. And he spake unto them this parable, saying,

4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

GOLDEN TEXT—*Never man so spake.*—John 7:46.

SILENT PRAYER—*All that is true to life at its highest and best is of the kingdom of heaven.*

A parable is a short story based on a real event in nature or human experience and intended to convey a moral or religious teaching. The event is usually a common one likely to be understood by everybody. Those who are ripe for spiritual things, whose insight into causes is quickened, may ponder the story

and see in it the meaning that is hidden from the thought of those who live and think superficially.

Jesus spoke to the multitudes in parables because they were unable to understand abstract Truth or meditate on it. They could understand and appreciate simple stories and emulate the action of the good characters. Therefore He spoke in parables to them, leaving them to meditate on the unspoken moral of each story and profit by it as they were able.

The heaven that the human race can most deeply appreciate and enjoy is a condition of mind or consciousness. The stories in today's lesson illustrate problems concerning this condition and our relation to it. They concern universal Truth and its expression.

The parable of the mustard seed shows the capacity of the apparently small thought of Truth to grow in consciousness until it becomes the abiding place of higher thoughts ("birds of the heaven"). It need not show, though it is possible to see in it, the growth of the movement known as Christianity from small, humble beginnings carried forward by humble but earnest disciples to a great imperial power manipulated by men who would make it signify pride, dominance, and mastership. In such a case the mustard seed would have grown beyond the natural growth of its species into a symbol of worldly greatness, against which Jesus Christ would warn His disciples instead of urging them to promote its further growth along the same lines.

The leaven may be likened to the Truth and the woman to the soul. When a word of Truth is apparently hidden in the mind, it is not idle, but quietly

spreads from point to point, until the whole consciousness is radiant with Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond to a larger exposition of the divine law, and we recognize that they are ripe for Truth.

A negative interpretation of this parable shows the need of guarding our thoughts against even a minute adulteration of evil. The word "leaven" has an evil as well as a good denotation in the Bible; Jesus Himself told His disciples to "beware of the leaven of the Pharisees." When given free course an evil thought also spreads throughout the consciousness until it colors a person's whole thinking. We should watch our thoughts daily and insure our consciousness against all that have a destructive tendency.

The parable of the pearl of great price is a picture of the thought life on a higher level than what we have before known. To gain this level we give up all lower ideals and all thoughts that conflict with a higher consciousness. We put ourselves in harmony with the thoughts that lead us up in preference to the thoughts that lower our morale or our daily trend of thinking and living.

In a universal sense the field is the world and the pearl of great price is the idea of the kingdom of heaven to be established in it. The Christ buys this field with the Christ's all. The kingdom of heaven is life's superlative. It is worth all, for it is the inner nature of Truth.

The mind and spirit of man are treasures out of the universal life hidden in the body of man. By

developing them aright we gain access to the kingdom of Truth and come to an understanding of life. When we glimpse the depth and richness of our inner endowment we are willing to give up everything that we before prized of worldly or material worth rather than fail to possess ourselves of this inner wealth.

Thoughts of error can be denied and true thoughts affirmed until a change in the consciousness takes place. Nothing less than perfection is acceptable to Spirit, therefore to leave one phase of the consciousness unperfected is to fail in the effort to enter the kingdom. The parable of the lost sheep emphasizes the necessity of complete dedication of the thoughts to the ideal of Truth. The search for lost or hidden treasure is worth all our efforts.

QUESTIONS

1. When are parables more effective than abstract truths?
2. From the standpoint of mind what is heaven?
3. Does the parable of the mustard seed lend itself to more than one interpretation? Explain.
4. Can the parable of the leaven be interpreted both constructively and negatively? What differing lessons does it teach us when thus interpreted?
5. In the individual life what is the "pearl of great price"? in a universal sense?
6. How is the necessity of complete dedication to the ideal of Truth indicated in this lesson?

The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.

—PSALMS.

"Unity City"

HERE AT Unity headquarters we are moving. For more than a quarter of a century to millions of people all over the world Unity has been identified with the address "917 Tracy, Kansas City, Missouri."

Now we are getting ready to change this address.

Some time next year Unity's new address will be "Route 3, Lee's Summit, Missouri," which is the address of Unity Farm. The Farm is located on U. S. Highway No. 50 and is seventeen miles southeast of Kansas City.

Almost thirty years ago the first sixty acres of what is now a thirteen-hundred-acre tract was purchased by men with the vision of a great spiritual center, from which the word of Truth would radiate around the world and to which Truth students would turn for instruction and prayer. This was to be "Unity City."

Since then the work of making the vision a reality has gone slowly but persistently forward. We have worked to make Unity Farm as beautiful as possible, for we want it to be an inspiration to all who work there and to everyone who visits it, a place of spiritual communion. We are trying to make it of as practical use as possible. We call our teaching "*practical* Christianity" and we have planned the entire development so that it will help us give the best service possible to our subscribers, correspondents, and students.

Slowly the Farm has been made into a place of "green pastures" and "still waters," and the needed

buildings are being erected. Since the war we have had to rush this construction because the growth of the Unity work has made our quarters on Tracy Avenue very inadequate.

Unity Training School has been at the Farm for several years, and it will continue there. In 1947 our printing department moved into its building at the Farm. It is expected that Silent Unity will move into its building next spring. A building to house the general offices of Unity School, including the administrative, subscription, and a number of other departments is under construction. When it is occupied the entire Unity headquarters will have been moved to the Farm.

However when headquarters is at the Farm Kansas City will not be left without Unity activities. The Unity Society of Practical Christianity is now occupying the beautiful new Unity Temple. Located in the world-famous Country Club Plaza, the Temple is serving Greater Kansas City in all phases of the Unity work. Our friends, so many of whom helped in this project, are especially welcome at the Unity Temple.

Much more construction work is necessary before "Unity City" will be completely prepared to fill all the demands that will be made upon it, but the moving of headquarters to the site chosen for it so many years ago will mark a milestone in Unity's progress.

The growth of this work has been made possible because you have loved Unity and have expressed this love by your blessings and your offerings. As the buildings rise in usefulness and beauty we bear in mind that there is not a stone lifted into place but

what God through you has provided.

You may think of your gift as small. Yet perhaps a rose in one of the gardens of prayer is there because of you, and someone walking there in need and seeing it may be lifted up in heart. A gift that is large in love and faith can never be small in the sight of God.

This move to "Unity City" means much to us, because it increases our ability to serve more people; and we want you to know that we appreciate what you have done to make it possible. We know that you are going to continue to love Unity and to bless it. We know that as you continue to support this Spiritual work the Lord will bless you abundantly. We are grateful.

Unity City means just one thing to us: the opportunity to render more effective service in spreading Truth. This is the sole purpose of Unity—of Silent Unity, of all our publications, of all the buildings we are building, and of all the equipment in them—to serve God through serving you.

God bless you everyone!

God's finger wrote, some say,
On two tables of stone
Ten laws. Then He was done.
But written in coal, in clay,
In water, in wind, in flame,
And on each page of nature's book,
Yea, in hearts of men—go, look!—
He has signed His name.

—BONNIE DAY

Silent UNITY

God's inexhaustible wisdom is not withheld. It acts through me as my constant guide.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ABOUT a month ago I wrote to you for prayers for my husband, who had an infection of the jawbone. Within four days the pain eased up and the jaw began to heal. Yesterday he went back to work after being off work for eleven months because of the jaw. Thank you so much for your prayers.—*Mrs. W. H., California.*

UNITY has been my daily guide for several years, and it has done so much for me. I was a diabetic. I've taken insulin every day for six years. Now I do not use it and eat whatever I want to. I do all my work, am sixty-five years old and friends say I look much younger.—*Mrs. R. C., Texas.*

I FEEL that I must express my gratitude to you for your prayers in behalf of my sister.

She has gone through two operations, has had eight ribs removed and is now seemingly on the road to recovery. I know that you in Silent Unity have been largely responsible through joining your prayers with ours.

I feel that you are a strong arm for me to lean on when my faith wavers. My sister gets so much help from the Unity publications and says she has been able to keep up her morale with their help and your prayer.—*A. L. M., Ohio.*

Filled with Plenty

SOME TIME ago I wrote to you for prayer for success in finding work. I am happy to tell you that I have just contracted for work at a salary much larger than I had ever imagined. I used the prayer you sent me and began to bless and thank my employer a week before I was notified, for I knew that I would get some consideration. Every time I have written to you for prayers I have been helped. God bless you in this great work.—*J. A. L., California.*

He Shall Have Abundance

I WANT to take this opportunity to tell you something I did not have time to tell you when I sent in the contents of my prosperity bank a week or so ago, and this is that the company I work for has granted its employees a five per cent raise, for which we are all extremely grateful.

While using the last bank after asking Silent Unity for prayers for a better position, I was greatly elated to receive a promotion in just the line about which I had been praying with you.

I have been a tither for many years, but since using your prosperity-bank plan I have been more bountifully blessed financially than ever before. I

feel that it is only right to acknowledge right here and now this wonderful demonstration, which came from God to me through you.—*D. M. E., Oklahoma.*

THE PROSPERITY BANK has played an important role in my life. Through its operation I have seen my salary raised until it is now twice what it was in a similar position with another firm. I have been able to assist my family in many ways, thus easing their burden, and I have been able to do things personally that a few years ago would have seemed impossible. —*J. E. C., Rhode Island.*

My Help Cometh from Jehovah

I AM A junior in college, and I had a great many problems to face this fall, problems and difficulties that I could not have faced or solved alone. But after reading Unity literature and striving to put its teachings into practical use, I feel that I have become victorious and life is once again worth living and a wonderful challenge!—*C. L., Michigan.*

MY MOTHER read UNITY for many years and I used to pick it up and read it when I was quite young and could not really understand it. Now that I am married and have a home of my own and an eleven-year-old son, I find I cannot get along without it. I start every day by reading something from my UNITY, and it starts me off right for the day.—*N. C., Kentucky.*

OFTEN when I have not been able to see even one little ray of hope I have gone to the mail box, and there has been a copy of UNITY. I would turn th

pages and invariably I would find comfort in some article or passage which helped me to keep on trying.—*K. H. H., Texas.*

I Am the Light

THE BIBLE is very difficult to understand, and there are many interpretations of it. I feel that Unity has found the real philosophy of living—the way we are meant to live—in kindness embracing all religions and all peoples, in the helping of each person to a better understanding of his own beliefs, without either criticism or intolerance. I have studied a number of systems of religion, and in each one of them there seems to be a feeling that it is the only religion and all others are wrong. To me each person is struggling to find God; but finding God does not mean to follow a certain creed set up by men and the churches but to love God first and your neighbor as yourself.

Unity seems to have bridged this gap by inviting one and all to read and study and interpret to the best of his ability the Scriptures as they have been handed down. What a glorious serenity and peace would be felt throughout the world if all men were willing to have the understanding of these two great commandments. A small share in spreading this philosophy means much to me.—*M. S. B., Ohio.*

Father, I Thank Thee

IT IS indeed with joyful hearts that we send the inclosed offering and we know that God is very good

to us, is with us in our work, blesses us with success, and is with us all the time. We just say, "Thank You, Father, for your loving care and protection each minute of the twenty-four hours of each day and night," and we know He will keep us safe from all harm and be with us to the end.—*Mr. and Mrs. H. A., Indiana.*

I JUST happened to tune in on the Unity radio program this week. It is a wonderful program, and I enjoy it very much. I can't give Unity enough praise. It is what the whole world needs.—*Mrs. R. K., Washington.*

His Truth Is a Shield

I WIRED YOU this morning requesting prayers for the executives of my corporation, who were in session at W—— today—they are anxious that God's will be made manifest in a very critical situation.

I picked up my phone and asked for Western Union. When the operator answered, I gave the name of Silent Unity and she provided the street number and city without any further help from me. I asked her how she knew and she said: "I do know, and I'll pray too." I do not know who she was, probably never will know, but it was such a wonderful feeling that, even though unseen, there are those who are willing and anxious to intercede at the throne of grace. What a privilege it is to be associated with so great a company of God's children quietly but fervently working together for good —*E. M. T., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I was disappoined when I received your instructions; they did not seem to bear out the statements in UNITY magazine as to the benefit to be derived from your silent treatment carried on in Kansas City. The instructions gave me to understand that the patient must do virtually all the work.—*From a letter received by Silent Unity.*

Jesus Christ said, "My Father worketh even until ow, and I work." Since God and His Son work, you annot reasonably expect to escape working.

Evidently you have misunderstood the purpose of ilent Unity. Silent Unity prays with you that God's ill—which is always good—may be done in you. rue, our prayers help to bring about many remarkable demonstrations of health, happiness, and rosperity, but no condition can remain ideal unless continually receives ideal sustenance. Jesus said a man whom He had healed, "Sin no more, lest worse thing befall thee." Even the Master could ive but temporary immunity from the results of nwise thinking and unwise living.

A person may be helped by others, but permaent benefit can only come to him by his permanently onforming to the laws of God. Silent Unity's real ission, its real hope, is to teach people how to help emselves by right thinking.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 107 N Robertson

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—Margaret Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hayward—Elizabeth McClaughry, 1204 A st

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—Unity, 77 17th

Highland Park—Irene Sampson, 131 South ave

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Mouton (col) 4419 Mettler

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, 201 E Lime

North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey

Pomona—Max Flickinger, 249 W Monterey

Richmond—Winifred Deming, 1125 Nevin

Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Diego—Marie Fleming, Watts bldg

San Fernando—Vera Stenen, 720 N Maclay

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg

San Gabriel—Ethel Turner, 325 S Pine

San Leandro—Barbara Lyon, 561 Lafayette

Santa Barbara—Warren Meyer, 227 E Arrellaga

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Sue Sikking, 1418 2d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 230 E Fremont

Studio City—Herbert J. Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women's Club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Alice Benson, 301 Colorado bldg

Colorado Springs—Mabel Beech, 1307 W Colorado

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Unity, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium

Daytona Beach—Mary D Huck, 128 Broadway

Fort Lauderdale—Nora Campbell, Woman's club

Jacksonville—Wm & Bonnie Grenson, 22 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 E Orang

Sanford—Unity, Valdez hotel

St Petersburg—Louise Beaty, 646 5 ave

Tampa—Ruby Wagner, 413 Grand Centr

West Palm Beach—Fannye Treaster, 4 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtr N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Bro view hotel

Chicago—W I & Anna Hoschouer, 30 Wabash; Nellie McCollum, 64 W R dolph; Edith Reynolds, 116 S Mi gan; Janet Beaudry, 410 S Michig Margaret Halsey (col) 104 E 51; I rietta Gorden (col) 4307 S Mich

Decatur—Maud Kellogg, 317 W Dec

Mattoon—Ethel Maguire, Hotel Bye

Rockford—Bernice Biggers, Empire

Springfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court and Berry

ry—Margaret Cain, YMCA

mmond—Margaret Cain, Masonic temple

dianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

s Moines—Betty Stitt, 3118 Grand

ux City—Unity, Insurance Exchange bldg

terloo—Irene Duncan, 324½ E Fourth

KANSAS

tchinson—Nona Kerfoot, 316 W 15th

peka—Harriet Pfouts, Jayhawk hotel

chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

vington—Clara Conway (col) 1210 Russell

uisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

w Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

rtland—Unity, 562 Congress

MARYLAND

ltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ston—John Baughman, 30 Huntington

mbridge—Edna Titus, 881 Massachusetts

rcester—John Baughman, Academy bldg

MICHIGAN

n Arbor—Marie Munro, 310 S State St

y City—Roxie Miller, YWCA

mingham—Virginia Shipley, 148 S Woodward, Rm 215

rborn—Eleanor M Cameron, 22362 Morley

troit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

Lansing—Roxie Miller, 224 Abbott

int—Edmund Risk, 1019 Detroit

kson—Bess DeMay, Security bldg

nd Rapids—Ida Bailey, 126 Sheldon E

lamazoo—Amy Moffett, 209 W Dutton

sing—Harvey and Ida Best, Olds hotel

ntiac—Eve Edeen, 72½ N Saginaw

yal Oak—Unity, 101 S Troy

inaw—Edmund Risk, Walnut at Genesee

MINNESOTA

neapolis—Lila Ranney, 2300 Hennepin

Paul—Nellie Hohenwald, New York Bldg

MISSOURI

lerson City—Amanda Clibourn, 319 Ash

nsas City—Louis E & Ethel Meyer, 107 W 47; Ida Palmer, 3510 Forest

's Summit—Ralph Rhea, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, 218 Montana

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, Statler hotel

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenberg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Mae Lundahl, 110 Onondaga ave

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High

Alliance—Unity, 242 E Main

Canton—Unity, 203 6th N W

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, S 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boone hotel
Huntington—Ruth Gilpin, Lewis arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, Russell Kemp 360 Young

ENGLAND

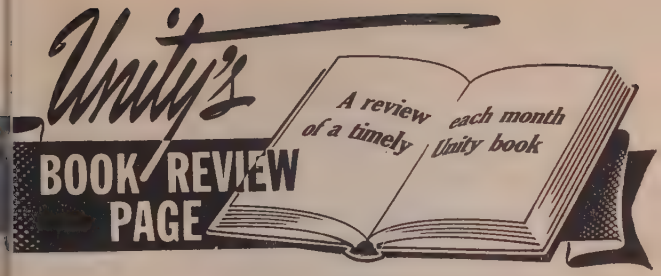
London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Donna Johnson, Ellsmere Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 1 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93 rue, Truffaut, Paris XVIIe, France.

Abundant Blessing

How true it is
That none can live to himself alone,
Nor separate his own
Good from that of his brother—
What blesses one blesses another!
And whenever we make God's law our choice,
The quiet little inner voice
Bids us praise and share and rejoice—
And the God-given answer to prayer's call,
In blessing one, blesses all!

—GRACE MEREDITH



Best Loved Unity Poems

An Anthology of Poems That Have Appeared in Unity Magazines

A Unity book to treasure and keep close at hand this volume of 181 poems by 112 authors. These oems have appeared in various Unity magazines down ırough the years and include the oft-requested poems f such authors as Frank B. Whitney, Ernest C. Wilson, race Noll Crowell, R. H. Grenville, Elizabeth Barr laas, James Dillet Freeman, and others.

Best-Loved Unity Poems has been carefully ar-nged into twelve sections according to subject mat-r in order to make instantly available the kind of oem desired. One of the sections is devoted to poems or the various seasons and holidays; others are for ıith, work, beauty, comfort, peace, and the like.

Best-Loved Unity Poems is lovingly presented as companionable volume of good cheer and inspiration, hich can supply the right word of comfort for a iend and give assistance in planning the just-right essage of Truth for meetings and special occasions.

Best-Loved Unity Poems is available in handsome, gilt-amped, black keratol at $1 a copy.

Appearing in Other Unity Magazines This Month

Thanksgiving Special

While Coralee was busy making the Thanksgiving pumpkin pies did she really hear a far-off cry of distress, or did she imagine it? As soon as she could she went to the Hanlevy pasture from where the sound came. When she reached a pool of water covered over with wire mesh so that weeds and brush could not back into it, she identified the high, disheartening sound as the whine of Sutton's dog Tom-Tom. When she asked the Spartan boys to rescue him they debated Tom-Tom's shortcomings but decided to rescue him and treat his injuries. This story told by Lawrent Lee for *Wee Wisdom* is entitled "Thanksgiving Special."

Are You Being Sandpapered?

Are you being "sandpapered"? Are you irritated by your contacts with people? Do people rub you the wrong way? Remember that when a workman desires to give a satin finish to a piece of wood he first sand papers it until it is perfectly smooth. In her articl "Are You Being Sandpapered?" which will appear i the November 7 issue of *Weekly Unity*, Sue Sikkin writes that "just as the workman sandpapers the woo in order to bring out its beauty, so life sometim 'sandpapers' us to smooth off some of our 'roug corners' and bring out some hidden beauty in us. . . . we are about our 'Father's business' we are seeking t good in every soul. We are not accomplishing t however if we are finding fault."

Try Changing Your Mind

"You go to work tomorrow morning and start lessing that girl. See only the good in her. . . . Do your wn work well and let her accomplishments speak for hemselves." Thus a physician advised a young woman vho admitted suffering from a constant strain because f the actions of a co-worker. The outcome of this case nd several others is helpfully related in *Good Busiess* by Worral G. Sonastine in his article "Try Changng Your Mind."

Keep Faith in the Good

In her *Daily Word* article "Keep Faith in the Good" uth Peeler reminds us that the problems of the ioneers were not physical alone. Some believed that ll men were created free and equal and should be llowed to work and worship as they liked. Others held nat there were among men only a favored few to vhom could be intrusted the tasks of religion and overnment.

Progress *Presents New Series by Peter Vandervort*

Some time ago *Progress* published a story by Peter 'andervort in which a little child led embittered and isappointed Peter, an ex-soldier, into a life of underanding and happiness. The story was highly praised y *Progress* readers and is now being supplemented by series of three stories to appear in the November, Deember, and January issues. The November story is entled "Thanksgiving Belongs to God" and tells how eter's new-found way of thought and action benefits 'inker, a hospitalized veteran.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	*Dutch* $1; *English*	1.00
	How I Used Truth	*German* $1; *English*	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German,* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	standard only	1.00
For the Home	Meatless Meals	cloth	1.00
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	*French* $1; *English*	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		.50
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	.1
Be at Peace	.10	He Passed This Way	.1
Breath of Immortality	.10	Holy Bread	.1
Challenge of the Dawn, The	.10	Land Is Bright, The	.1
Christmas Spirit, The	.10	Life Is Consciousness	.1
Daily Resurrections	.10	Mental Equivalent, The	.
First Things First	.10	Prayer of Prayers	.
Gift Imperishable, The	.10	Protecting Presence, The	.
Great Helper, The		Recipes for Living	.
French, English	.10	Song of Life, The	.
God Is Blessing You Now	.10	Way of Faith, The	.
		White as Cotton	.

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.
	Jet and the New Country	1

NEWS *from* UNITY

The Symbolism f Jesus"

"What is symbolized by ıe birth of Jesus Christ ı Bethlehem ("house of read") of Judea? What is ıe meaning of the coming f the Wise Men, the appearnce of the star to the sheperds, and all the other mysteous symbols?" According to harles Fillmore, "they all ave reference to the comıg forth in man of the ideal han." In an article entitled The Symbolism of Christıas" appearing in the Deember issue of *Unity* he rites:

"We all represent a cerıin state of consciousness, nd there is eternal progress. very man must be born gain, born of the Spirit, born rom above. When the Christ onsciousness is born in your oul you will know the meanıg of the Christmas fesival."

Six Unity Books for $5

In planning your Unity Christmas order remember the special offer of six $1 Unity books for $5. This offer is in effect from October 1, 1948, to February 1, 1949, and is helpful to those who like to send Unity books as Christmas gifts.

Unity will mail gift books direct to your friends if you so desire.

A "Positive" Gift

Surely a gift that causes one to give up negative thoughts could be called a positive gift. *Daily Word* proved to be a positive gift for a friend in New York who writes: "A friend sent me *Daily Word* for Christmas. How valuable that gift proved to be! I had held to negative thoughts since childhood, but *Daily Word* soon gave me a positive faith."

Hilde's Twins Active in New Progress *Series*

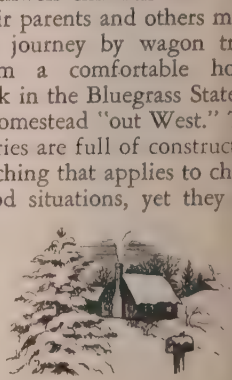
Several years ago Beatrice Swanson Chesebrough created for *Progress* readers the lovable Hilde, an American housewife of Swedish descent. Hilde, lovingly aided

by her husband, Ole, has achieved much in her home and for her family and friends by following the Truth way of life. In January *Progress* readers will begin enjoying Hilde's fascinating account of the activities of her twins, Vic and Vickie, and their high-school friends. Hilde's "young people" will frolic through the stories with their fears, faults, dreams, and desires. They will confront Hilde and Ole with the age-old argument "It is what everyone is doing." The new Hilde series will begin in the January issue of *Progress* and will continue through July.

Think straight, and life will become straight for you.

Unity Books for Children

Unity publishes two books for children, *Jet's Adventures* and *Jet and the New Country*. Bula Hahn, the author, originally wrote the stories for *Wee Wisdom*. Because they were well received by the children it was decided to publish them in book form. The books give exciting details of the building of the West that are interesting to children and often omitted in pioneer stories. The Jet stories are about the experiences of Jet and Sarah, the Stockwell children who with their parents and others made the journey by wagon train from a comfortable home back in the Bluegrass State to a homestead "out West." The stories are full of constructive teaching that applies to childhood situations, yet they are



not preachy.

Jet's Adventures and *J and the New Country* appe to children from eight thirteen years of age and a listed on the Books and Boo lets page of this magazine.

Vee Wisdom *Now* 2 *a year*

Because of the rise in pub-shing costs, *Wee Wisdom* or many months has been istributed at a loss that has ow become excessive. In or-er to continue this magazine or children at its present terary and artistic standard was necessary to increase ne subscription rate to $2 a ear. This new rate became ffective October 15.

Wee Wisdom goes to hun-reds of thousands of chil-ren individually each year. is sent free to children's omes, hospitals, schools for ne blind (in Braille), and to ural schools in isolated areas, here children have long een underprivileged in the natter of reading material. Iany are receiving it as a ift in England, Germany, ustria, France, and other

ountries. In the field of chil-ren's magazines it is ac-orded the highest rank by arents and educators for its aracter-building material, nd it is loved by children or its fun-filled pages.

New Greeting Booklet

To Them That Ask is the title of the new greeting booklet just off the press in time for Christmas mailing. It was written by Priscilla May Moore and was first published in *Weekly Unity*. Mrs.

Moore sets forth the fundamental laws of prayer and tells how to apply them, thus making this a very instructive booklet on the subject of prayer and an ideal gift for beginners in Truth. She writes that most of us ask amiss and do not seem to receive answers to our prayers because we do not understand or do not believe that it is the nature of God to give lavishly of His good, to bless us fully and richly with life, love, wisdom, and abundance. "We should remember that man is God's crowning achievement, the very image and likeness of God Himself, and that 'the Father loveth the Son, and hath given all things into his hand.' "

Good Tidings to All People

"Behold, I bring you good tidings of great joy which shall be to all the people." Thus spoke the angel to the shepherds as he announced the birth of the Saviour.

"To all the people." Although centuries have passed

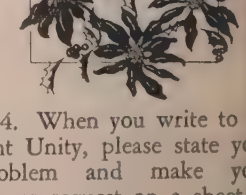
since the time of Jesus, the good tidings of Truth have not reached all people. Unity students however have brought the good tidings to many by ordering Unity books and subscriptions, especially at Christmas time. With Christmas again at hand many students will again give Unity gifts, for they have seen the joy that has come to the persons whom they have remembered in past years with Truth books or magazines.

The Christmas season is a busy but happy one at Unity. All the workers endeavor to fill all orders promptly and accurately so that no one will be disappointed because his order was not filled in time for Christmas. Here are some ways in which you can help us serve you more efficiently.

1. Order early. Order now. Then allow plenty of time for your order to reach you.

2. Make sure you give us the complete name and address of every person to whom you wish us to send your gift books and magazines. Also make sure that you have listed the book or magazine you wish each person to receive. Your order may be delayed when we must write to you for this information.

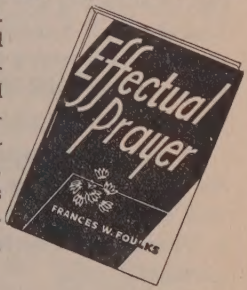
3. Should the January issues of any of the Unity periodicals not arrive on time—because of the great amount of mail being moved during the holidays—be assured they will reach you. A very, very small percentage of mail passing through postal channels is ever lost.



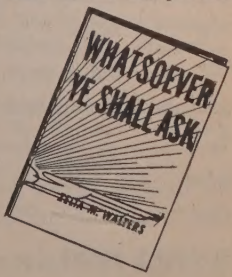
4. When you write to Silent Unity, please state your problem and make your prayer request on a sheet of paper separate from your book and subscription order and other business details

UNITY suggests these books for CHRISTMAS GIVING

EFFECTUAL PRAYER Frances W. Foulks presents prayer as a science, yet as a natural, soul-with-God communion that makes a reader readily receptive to his good. Regardless of his church affiliation, any friend is sure to welcome this book as a gift. The subject of prayer is covered extensively, and there is a section devoted to meditations and statements for one hundred specific needs, such as fear, nervousness, paralysis, and so on. The meditations and statements guide the reader to a correct application of the instructions in the first part of the book.



WHATSOEVER YE SHALL ASK Think of the inspiration and courage that even the title of this book will give the friend to whom you send it as a gift. Zelia M. Walters writes in a simple, convincing manner that can help anyone who reads WHATSOEVER YE SHALL ASK to begin, with new zeal and understanding, really to trust in all the promises in the Bible. Each of the eighteen chapters is a complete narrative about how Truth was used to solve a specific problem, such as fear, failure, unemployment, illness, and so on.



These books are priced at $1 a copy and may be purchased at your local Unity center or by writing direct to

NITY SCHOOL of CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

For Your Christmas Order from Unity
Use the Form Below

The books announced on the preceding page and your list of favorite Unity books and magazines should suggest appropriate Unity gifts for your friends and loved ones. Books ordered sent to them direct will be packed in holiday wrappings and an attractive gift card bearing your name will be inclosed. Likewise each magazine gift subscription will be sent with an announcement stating that it is a gift from you. Both magazines and books are held in our office and mailed just in time for Christmas.

Be sure to designate on the order blank below the name of the book or magazine you wish us to send to each friend. You may either send payment with your order or you may ask for a Prosperity Bank in which to save the amount of your purchase.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Fill my Christmas order as follows: ☐ I inclose $..... to pay for my order. ☐ Send me a Bank in which to save for my order.

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

Send (book or magazine) .....

To .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-1

UNITY GREETING BOOKLETS

Appeal to Everyone

You may be sure that a cheerful, inspiring Truth message goes to your friends in the Unity greeting booklets you send them. Even friends who are not Truth students will appreciate your thoughtfulness in sending them one of these uplifting spiritual messages.

New Greeting Booklet

TO THEM THAT ASK

his booklet is an attractive and comprehensive discussion of the subject of prayer, resented by Priscilla May Moore. She deares that a better acquaintance with the achings of Jesus about the nature and will God and a better knowledge of the ethods He used in prayer will enable us pray as He prayed and to obtain the perct answer to our prayers.

Other Greeting Booklets

The Christmas Spirit, First Things First, The Gift Imperishable, God Is Blessing You Now, Holy Bread, Life Is Consciousness, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living, Song of Life.

Unity greeting booklets are artistic, colorful, and printed on ine paper. They are 3¾ by 5⅝ inches in size, and with them ome attractive Christmas mailing envelopes requiring only ne cent postage. (Booklets are sent to you for remailing; we lo not address them individually to your friends.) Price of the ooklets, 10 cents each; 12 assorted (your selection or ours) or $1.

NITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Our Thanks to God

Violet Thomas Hartmann

For harvest and its lavish yield
And for each broad and fallow field,
For Thy good gifts of home and health,
For earth's unfailing source of wealth,
We thank Thee, God of life.

For simple things that bless us all,
The sunset's glow at evenfall;
For peace and plenty we have known,
For Thy great love and wisdom shown,
We thank Thee, God of Truth.

For time to dream in reverie,
For autumn's golden symphony,
For friends who care and understand,
And for Thy never-failing hand,
We thank Thee, God of love.